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**Chief-Editor:
Dr. Desh Raj Sirswal**

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Milestone Education Review (The Journal of Ideas on Educational & Social Transformation) is an online peer-reviewed bi-annual journal of Milestone Education Society (Regd.) Pehowa (Kurukshetra). For us education refers to any act or experience that has a formative effect on the mind, character, or physical ability of an individual. The role of education must be as an instrument of social change and social transformation. Social transformation refers to large scale of social change as in cultural reforms and transformations. The first occurs with the individual, the second with the social system. This journal offers an opportunity to all academicians including educationist, social-scientists, philosophers and social activities to share their views. Each issue contains about 100 pages.

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A CRITICAL STUDY ON AUROBINDO VISION ON EDUCATION

Selina Da

Abstract

There is always a need for someone to enhance in the field of education, so that students can learn in a better way. There were many of them contributed towards Indian education system. Sri Aurobindo also contributed a lot to the development of a better system and ideas in education for the future generation. In his view, man is the maker of his own destiny and education is a powerful tool to reach that goal. The purpose of this paper is to examine Sri Aurobindo's philosophy of education, which includes principles of teaching, aims of education, purpose and meaning of education, and how education impact on society.

Key Words: Sri Aurobindo, Teaching, Philosophy, Society, and Education, Integral.

Introduction:

The definition of real education is a contentious issue on which no agreement has yet been reached. In general, we use the term education to refer to the educational system that we acquired in school and college, but is this definition reliable? If this is the case, education will only refer to the bookish knowledge promoted by our traditional educational institutions. That is not what education entails.

In general, the term "education" is used to refer to three different things: knowledge, a subject, and a process. We do not refer to a person's accomplishment of a degree up to a specific level as education. For instance, if a person holds a master's degree, we will refer to them as having attained a master's level of education and use a much narrower definition of education. Education is used as a form of discipline in the second meaning. We would use education as a subject, for instance, if someone had studied it as a discipline or a paper while enrolled in school. Education is applied as a process in the third sense. In actuality, when we discuss education, we do it in the third sense, i.e., as a process. Therefore, first we discuss what education is?

What is education and why it is Important?

Education is the thoughtful, joyful, and respectful development of learning and transformation conducted on the premise that we should all have the opportunity to participate in life. When discussing education, many individuals conflate it with schooling. When many people see or hear the term, they think of places like schools or universities. They may also hunt for specific occupations such as teacher or tutor. The issue is that, while many schools and instructors want to help students learn, the way they work is not always what we can call education. They have chosen, fallen into, or been driven into schooling' - trying to drill learning into individuals according to some plan, frequently devised by others.

Education, as we understand it in this world, is a process of inviting truth and possibilities, of encouraging and allowing time for exploration. It is a social activity, as John Dewey defined it, "a process of living rather than a preparation for future life."¹ Educators, in this view, prioritize learning and being with people above acting on them. Their mission is to educate (from the Greek educere), or to bring up or develop potential in themselves and others.

Education is much more than just receiving a degree or passing a class. It is all about attaining what you want out of life. Getting the information and abilities you need to accomplish your goals is important. Because of this, education includes more than merely attending lectures and taking notes in a classroom. Education is about developing an independent thought process, situational flexibility, the capacity for clear idea expression and communication, as well as a need for information.

Education is about more than just learning valuable skills. It is all about getting what you put into it. If you don't put up the effort and actually study, you'll never fully know what you don't know, and therefore you'll never truly learn. Self-education is true education. It is the ability to be curious.

Education makes who you are. Education teaches you to distinguish between what is good and what is wrong. Education is, without a doubt, one of the most crucial components of life. Education may help us develop as humans as we get older by teaching us new life skills and expanding our knowledge. All of this learning is then carried over into our adult life, assisting us in becoming better, more informed citizens and leading happier, more successful lives.

Aurobindo's Perspective of the True Education

Sri Aurobindo defined real education as "three factors that must be taken into consideration in true and living education, the man, the individual in his commonness and uniqueness, the nation or people, and universal humanity."² True educations must include not just the individual, but also the nation and mankind. It must prepare the individual's mind and spirit, as well as the nation's, to serve mankind. It must reveal the individual's potential, distinctiveness, and commonality. At the same time, it must foster a proper relationship between the individual and the life, intellect, and soul of the society and mankind.

Sri Aurobindo defines true national education as "that which helps to bring out to full advantage, prepares for the full purpose and scope of human life all that is in the individual man and which, at the same time, helps him to enter into right relation with the life, mind, and soul humanity of which he himself is a unit and his people or nation a living, separate and yet inseparable member."³ Swabhava, in addition to Swadharma, determines a nation's function. Sri Aurobindo's political thought was based on the notion of Swadeshi. According to him, each nation must grow and develop in accordance with its own Swabhav and Swadharma. As a result, the country must develop its mental, ethical, and artistic being in order to be a suitable instrument for the formation of the soul. This is the most elevated purushartha. According to Sri Aurobindo, India is a nation that must play a spiritual role in the community of nations. It is both perfect for mankind and spiritual.

Integral Education:

According to Sri Aurobindo, true education is not only spiritual but also intellectual, vital, and bodily. In other words, it is an essential component of education. The Mother, Sri Aurobindo's closest partner, characterized this integrated education as follows: "Education to be comprehensive must contain five fundamental components corresponding to the five principal functions of the human being: the physical, the vital, the cerebral, the psychological, and the spiritual."⁴ In two ways, Sri Aurobindo's educational programme is essential. For starters, it is essential in the sense that it encompasses all parts of the person being, including physical, vital, mental, psychological, and spiritual. Second, it is essential in the sense that it is an education that is not just for the progress of mankind. The evolution of all humanity, which includes the evolution of the nation, which in turn depends on the progress of the individual, is the ultimate goal of education.

Sri Aurobindo's educational objectives are as follows:

Perfection: Sri Aurobindo believed in perfection. He never stopped searching for a better method of achieving perfect human perfection. This is why he offers his integral yoga as a solution to the nation's social and political issues in addition to the requirements of the individual.

Harmony: Understanding Sri Aurobindo's philosophy everywhere begins with harmony. Those who claim that his works are hard to grasp lack this innate need for harmony. The works of Sri Aurobindo, on the other hand, are simple to understand for people who want peace. Sri Aurobindo pursues and works toward realizing the principle of harmony in the person, the society, and humanity. Through the development and progress of the person's many components, such as the physical, vital, mental, and psychic, he hopes to bring about harmony inside the person. He offers a plan of instruction in the physical, vital, mental, moral, religious, and spiritual realms as a solution. Additionally, he cultivates

communal peace among various members. The rule that guides social peace is compatibility, not uniformity.

Evolution: Sri Aurobindo's notion of evolution forms the foundation of his philosophy. Sri Aurobindo consequently seeks the progress of the person, the country, and humanity through education. Evolution entails not only expansion but also change, adaptation not just but also a nearer harmony.

Humanization: Education, according to Sri Aurobindo, aims at man-making. Sri Aurobindo's system of national education ultimately aims at the evolution of humanity. Balance between the individual and the group. While the majority of social-political theorists have either placed a focus on the individual or the collectivity, Sri Aurobindo seeks for the development of harmony between people as well as between nations.

Developing innate abilities: Sri Aurobindo stated that "the development of the capacities of the human mind and spirit—the synthesis of knowledge and will and of the capacity to employ knowledge, character, and culture that at least if not more" is the primary goal of education. A baby is born with some innate power, mental, emotional, and spiritual abilities. The goal of the school and the instructors is to master these abilities.

The inculcation of values: The current human problem is the effect of a value conflict. Physical, mental, and emotional values should all be encouraged but the greatest value in Sri Aurobindo's thinking is harmony.

Education as a tool for social change and improvement

A society has been a well group of people. A group of individuals may or may not form a society. Members of the community must work together actively and interact closely. A society is neither stable nor constant. It is constant and ready to change. A society is made up of individuals, and when those individuals' opinions change, so will the society. According to Maciver, social change is a process that impacts and changes people's lives

in many ways. Human life and society are subject to the law of change. The role of education is to keep this continuous tendency going.

Conclusion:

Sri Aurobindo considered education as a tool for the true working of the mind's soul, as a body of the society and an individual. According to his Educational Philosophy, everyone has some level of spiritual consciousness in the shape of a specific skill. Which the teacher should acknowledge and enable to progress. He enlisted everyone to help improve mankind from its current situation to a brighter future. He conceived of an education for an individual with the evolution of the soul, its capabilities, and potential as its essential goal. During his sadhana in Pondicherry, he worked hard to deepen his vision for humanity. Finally, he applied his concept to education at the Ashram by establishing the Sri Aurobindo International Center of Education. This has served as a true laboratory for transferring his philosophy's concepts to education.

Notes:

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2. Ibid, p.72
3. Ibid, p.66
4. Ibid, p.132

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AN OVERVIEW ON THE THEORY OF BEAUTY AND DELIGHT IN SRI AUROBINDO'S PHILOSOPHY

Dinanath Ghatak

Abstract

Very often it remains for most of us in the whole life a mere influence and nothing more than that, we are not profited by it very much, we turn back immediately to our mental, vital and physical activities. But if the impulse towards truth which comes from the soul becomes very powerful then we become seekers of the truth. Even mentally we become great thinkers and our personality of the mind becomes very powerful. If the impulse towards beauty becomes powerful we begin to become artists. Similarly if our impulse towards good becomes powerful we become heroic, we become ethical and we become good, like a sage, saintly. Rishi Aurobindo was such a personality who achieved all this in his tenure of life. Sri Aurobindo's philosophy bears the marks of innumerable influences. All his philosophical writings were governed by his spiritual outlook—his yogic insight. As he himself said¹, when he was left alone to fill up the sixty pages of the magazine 'Arya' every month, he found the task not difficult; he simply put in a rational, intellectual form what he experienced in his practice of Yoga. Sri Aurobindo was besides being a philosopher, a great aesthetician, a great artist. Beauty (*Rasa*) and delight (*Ananda*) occupies a higher position than even knowledge in his intregral philosophy. Aurobindo warns; "without beauty and delight there could be no assured nobility and sweetness in art; no satisfied dignity and fullness of life nor harmonious perfection of the spirit" and he adds; "Beauty and Delight are also the very soul and origin of art and poetry."² In this paper we shall highlight the theory of truth, beauty and Goodness of Sri Aurobindo's philosophy.

Key words: truth, beauty, delight or goodness, intregral *yogā* etc.

Introduction:

Sri Aurobindo's personal influence and magnetism combined with the enormous and profound literature that he produced succeeded in winning over a very great number of Indians and the crowd of world abode. As far as Sri Aurobindo Philosophy Concerned,

he is multilayered and subterranean. The distressed philosopher, seeing the nature of Indian national life, gave his solution in his trilogy of Vedas, Upanishads and Gita. He wrote *The secret of the Veda, Eight Upanishads and Essays on Gita*. He presents a picture of the divine destiny of mankind in the text *Life Divine*. The way to attain that divine life has been specified in his book *Synthesis of Yoga*. He has given the information of the form that the divine intention is taking or will take in the society and the state in the book *The Human Cycle*. He did not make a mistake in highlighting the ideal of divine life. And he did that in the book *The Ideal of Human Unity*, and with all this, his wonderful epic *Savitri* has been written.

Besides a great aesthete, Sri Aurobindo is a great artist. Beauty and delight occupies a higher position than even knowledge in his integral philosophy. It is affirmed in Indian Aesthetics that spirituality and art are equated with one another. Just as in Religion the Supreme Reality, a creator of the entire universe is affirmed and when it lays down certain norms by which the soul brings about its relationship with Him and with his fellow beings, so too Art had endeavoured to bring out the same reality through aesthetic sensibility, creative urge and a sense of beauty. It makes the invisible visible, renders the infinite in terms of the finite. Art converts the elements of gross matter into those of the imponderable. The stone or wood, metal or mere paper is converted into something not only beautiful but Divine. The stone image of Buddha embodies a state of consciousness, the ineffable peace of Nirvana.

Science, Art and Spirit:

Art may briefly be described as outward expression of in an aesthetic manner of internal bliss (Ananda). It is an effusion of joy of the spirit in man through some visible Form (*Rupa*), audible Sound (*Nada*), pleasing to the eyes or ears of the human beings. Every individual (*Jiva*) is constantly seeking enjoyment. It is however, the Supreme soul (*Brahman*) alone who is the everlasting fountain—head and abode of perfect bliss ('*Saccidananda*'; '*Anandaghana*'; - *Tatitta. Samhita*). He is also ever replete (*Purna*) with sixteen digits (*Kalā*) (*Sodasa-kalah somya purasah*'—*Chandogya Up.VI*). In Sanskrit, '*Kalā*' also means art. The cultivation of any art, in a pure (*Sattvika*) way is

arrived to be of great assistance in the attainment of liberation from the trammels of birth and death according to Indian Philosophy.

Some general characteristics of art and aesthetic experience as distinguished from science have to be explained; first, the nature of intuition in science and art is different. In aesthetic experience a type of intuitive knowledge is present, a personal relationship with the object which is essentially different from what is found in intellectual cognition. Secondly, Aesthetic experience involves a knowledge of the individual and works of art express significant individual, which means primarily individuality of the artist himself. Because the artist himself has individuality and because his work is an expression of his whole self, the work of art also acquires individuality. “Any two men may hit on the same law of science, as Darwin and Wallace actually did, but no two men can ever produce the same work of art, for art is the expression of the whole self, while science in its ordinary image is the expression of a fragment of the self”³. All this implies that both artistic work and aesthetic perception are expressions of individuality wherein the whole self is at work.

It is claimed by Science that the knowledge it obtains by the external world by using the senses and by experiments is the only valid and perfect knowledge. It is real in contrast to the perception of the world by poetry, art etc which is regarded as unreal, imaginative and impractical. As a matter of fact, the knowledge derived from science is only one side of reality or Truth whereas the experience of Art and Poetry is considered to be an important aspect. Beauty comes closer to that ultimate supra intellectual reality since it directly attains the knowledge of God by an act of identity. Aurobindo says in his own words “Art is discovery and revelation of beauty,” and adds “the aim of art is to embody beauty and give delight.”⁴ Explaining the nature of the delight he says: “Delight or *Anandam* is not the pleasure of a sentiment or a fine aesthetic indulgence of the sense in the attraction of form.”⁵

Sri Aurobindo recognizes both Spirit and Matter and declares like Kant that Matter without Spirit is blind and Spirit without matter is empty. He thus avoids two extremes— on the one hand, materialism ignoring Spirit, which is the characteristic of the west, and, on the other, spiritualism ignoring matter, which is the characteristic of the East.⁶ It should be borne in mind that *annamaya koṣa* is as much a real sheath of Divine

Consciousness as its *ānandamaya koṣa*. Thus Integral or *Purnayoga* represents the synthesis of the cultural ideals— a meeting-ground as it were— of the East and the West. Be it noted here that Sri Aurobindo in a sense surpasses Kant. For unlike Kant he believes that the Absolute or *Saccidānanda* is not something unknown and unknowable. What is realized practically in and through the practice of Yoga, philosophy establishes theoretically as a fundamental necessity.

The intrinsic delight and beauty in all things and behind all experience is seen whatever face it wears to the surface mind, which makes it to a spirit housed within us other than its first appearance, makes it, i.e., to say, no longer a thing exciting mental interest, pain, pleasure but rather a revelation of the truth and power and delight of being and our feeling of it, a form of the universal *anandam* of the old philosophical thinkers, the claim yet moved ecstasy with which the spirit of existence regards itself and its creation. This deeper spiritual feeling, this *Anandam* is the fountain of poetic delight and beauty. It arises from a supreme essence of experience, a supreme aesthetics which is in its own nature spiritual, impersonal, independent of the personal reactions and passions of the mind and that is why pain and sorrow and the most tragic and terrible and ugly things of the poet is transformed into forms of poetic beauty, because of this impersonal joy of the spirit in all experience, whatever its nature. Therefore, he can feel of the infinite life of the spirit that creates in existence and all that he can seize of the infinite truth of God and Nature and our own and world's being, so too what he brings about from his subjects is all that he can pour into speech of his vision of eternal and universal beauty, all that he can express of the soul's universal delight in existence.

Truth, Beauty and Delight:

Sri Aurobindo has significantly been described as adventure of consciousness. In his *Life Divine* he compared the soul with a king, who is screened and exiled by the ministers. Body, life and mind are compared with ministers. A veil has been put between the soul and the body, life and mind. And then the ministers are ruling the government on their own according to their own wishes. The soul which is behind the screen goes on radiating its light on the screen and if the screen becomes quite transparent then the presence of the soul will be seen by everybody concerned. How to make the screen

transparent is the first question. The first way of doing it is that the mind, life and body in their own development, in their own experience arrive at a point when they find themselves inadequate and they themselves begin to polish the screen, then that is one method. If consciously body, life and mind, try to knock at the veil then this veil may become thin. The other method is that in the surroundings of the body, life and mind; if truth, beauty and goodness are presented then the soul gets a kind of a magnetic pull and it radiates very powerfully because of this magnetic pull, then the screen becomes thin and a transparency can come about. Both these methods are admissible and can be tried according to the needs. According to the evolution of each individual, both the methods can be tried.

Beauty is not merely conceptual but is also related to a perceptual field. It is objective in the sense that the ideas are affirmed but also in the perceptive sense as a physical object are experienced by a subject. It is not possible to observe the nature of beauty by ordinary perception. At best it makes the mind to grasp the object presented in terms of concepts. This cognition may lead to the apprehension of value.

In the past the experience of beauty as an aspect of the Divine is encouraged by religion. Religions like Protestant Christianity and some metaphysical theories have condemned beauty or gave encouragement to renunciation of life instead of attainment of spirituality. But in India the Supreme Reality is spoken of by the *Upanisads* as “*Raso vai sah*”. He is of the nature of Delight or Bliss. The term ‘*Rasa*’ is interpreted by Aurobindo in the following manner. “*Rasa* is concentrated taste, a spiritual essence of emotion, an essential aesthetic, the soul’s pleasure in pure and perfect source of feeling”⁷.

Beauty is defined by Sri Aurobindo as “the intense impression the concentrated form of delight”. The all pervading delight manifests at each point a special characteristic of beauty. Beauty may be said to be the power of the Supreme which acts when He turns create the universe. There is an infinite content of beauty in the universe. This infinite content of beauty can find expression in a small fraction of time, in an apparently insignificant thing. Sri Aurobindo speaks about this in his poem, “In Horis Eternum”. He says that the perception of this Eternal Beauty can occupy “a moment mere”. There can be instantaneous perception of beauty ‘in a touch’, ‘in a smile’. Outwardly it may be something very insignificant but it is charged with burden of that which is behind all

forms. The human soul through the senses catches not merely the vibration of the forms but that which is behind.

The memory of the soul that takes in, broods over and transmutes the mind's thought, feeling and experience, is a large part of the process which comes by this aesthetics, but it is not quite the whole thing; it is rather only a common way by which we get at something that stands behind the spiritual being in us which has the secret of the universal delight and eternal beauty of existence, it is the sense of the inrush from above which makes the rapture and the enthusiasm of illumination and inspiration. That source turns out to be the spiritual self with its divine consciousness and knowledge, happier fountains of power, inalienable delight of existence. This finer soul of delight takes up its experiences and turns them by its own innate and peculiar power into things of beauty, fuses into itself the experiences of the life soul and transmutes to beauty their power and passion in the surge of its poetic ecstasy, takes up all life and form into the reflective thought of mind and changes them in the beauty and rapture of thought discovering and embodying new values of soul and nature and existence. And in all its working there is left its own essence of an intuitive delight which acts in these moulds and gets into them whatever it can of its own intimate and eternal delight values. But when that intuitive mind self-finding, self seeing, self creating in a higher power of light and vision then is possible on the intellectual or other levels gets out into full play and now there is some sign of this emergence, then we come nearer to the most potent sources of universal and eternal delight and beauty, nearer to its full and wide seeing, and its all embracing rapture. This inner mind is the first native power of the self and spirit dropping its lower veils and the very life and aesthesis of the spirit in its creation is a life of self-experiencing spiritual delight and luminous *Anandam*.⁸

The nature of the experience of Beauty has been clarified by Sri Aurobindo when he is seeking the highest. “ when it (soul) can get the touch of this universal absolute beauty, this soul of beauty, the sense of its revelation in any slightest or greatest thing, the beauty of a flower, a form, the beauty and power of a character, an action, an event, a human life, an idea, a stroke of the brush, or the chisel, or a scintillation of the mind, the colours of a sun set, or the grandeur of the tempest, it is then that the sense of beauty in us is really, powerfully, entirely satisfied. It is in truth seeking as in religion, for the Divine,

the All beautiful in man in, in nature, in life, in thought in art for god is beauty and delight hidden in the variation of his masks and forms. When fulfilled in our growing sense and knowledge of beauty and delight in beauty and our power for beauty, we are able to identify ourselves in soul with this Absolute and Divine in all the forms and activities of the world and shape and image of our inner and our outer life in the highest image, we can perceive and embody of the all-beautiful, then the aesthetic being in us who was born of this end, has fulfilled himself and risen to his divine consummation. To find highest beauty is to find God, to reveal, to embody, to create as we say, highest-beauty is to bring out of our souls the living image and power of God”.⁹

Some illustration from poetry of Sri Aurobindo:

Sri Aurobindo regards Beauty as the highest aspect of the Divine, and the highest beauty not only can but shall walk on the earth; Beauty shall walk celestial on earth”.¹⁰ The beauty that is found in his work is universal, its expression is impersonal and yet it is the most intense. His view of beauty is not only of the intellectual plane, nor merely of the life plane, though he is familiar with the beauty of those planes— but it also belongs to the overhead. But because it is of the overhead origin it is not abstract but concrete. This is seen in his epic “Savitri” where on four different occasions Savitri, the princess is described; these descriptions are surcharged with overhead beauty and yet, all of them are convincingly concrete and intense, full of colour of life.

Sri Aurobindo great contribution to aesthetics consists in developing the human aesthetic to a level of consciousness which he calls “overhead”. These “overhead” levels have always existed and have acted intermittently. A few examples from Aurobindo may be mentioned. “I caught for some eternal eye / the sudden / Kingfisher flashing to a / darkling pool.”¹¹ Here the power of eye-sight as a universal faculty is perceived : the extraordinary keenness of the faculty of sight embodied in the Kingfisher is the working of “some eternal eye”. Or “Pranked butterflies, the / conscious flowers of air.”¹² The poet observes the butterflies with their wings painted in variegated colours, flying in the air as flowers. If the butterflies were only “flowers” they would have been lowered from the consciousness of insects to that of the vegetable kingdom. But he speaks of them as “conscious flowers” that belong to the air, as ordinary flowers to the land. “A foam-leap

travelling from / the waves of bliss / Has changed my heart and changed the earth around”. The sea of bliss— of infinite Ananda, has created this world. “A foam- leaf” from that ocean, in the form of Savitri has so changed the heart of Satyavan that now the whole universe appears to be a shadow of Savitri, the incarnation of supreme bliss.

A person who seeks beauty arrives at the most and satisfying expression in the great creative arts, poetry, painting, sculpture architecture but in its full extension there is no activity of his nature or his life from which it ought to be excluded unless beauty is to be understood in the widest and perfect sense. a complete and universal appreciation of beauty and making entirely beautiful our whole life and being must surely be a necessary character of the perfect individual and the perfect society.

Conclusion:

The search of beauty in the beginning is only a satisfaction in the beauty of form, the beauty that is referred to the physical senses and vital impressions, impulses and desires. It is only in the middle a satisfaction in the beauty of the ideas seized, the emotions aroused, the perception of perfect process and harmonious combination. Behind them the soul of beauty in us desires the contact, the revelation, the uplifting delight of an absolute beauty in all things. To find highest beauty is to find God; to reveal, to embody, to create as we say, highest beauty is to bring out of our souls the living image and power of God.

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ANALYSING THE COSMIC CONSCIOUSNESS IN THE PHILOSOPHY OF SRI AUROBINDO

Pragya Ghosh

Abstract

The ultimate goal of human life is to become one with the Absolute but in this world full of dualities and egoistic characteristic of our mind and body, we tend to fail to achieve our goal and keep on dwelling to find our true nature. Sri Aurobindo calls this supreme, eternal consciousness as the cosmic consciousness and teaches us the ways through which one may realise the eternal unity between the individual consciousness and the cosmic consciousness. He also makes an earnest attempt to provide us the ways through which perfect liberation and infinite equality can be achieved while not detaching ourselves from the outer world. This paper aims to unravel those methods through which one may attain unity with the cosmic consciousness, in the light of the teachings of Sri Aurobindo.

The transformation of an individual to cosmic consciousness is through the realisation or unity of oneself with the active Brahman. In order to achieve it, the first step would be to free ourselves from the egoism which is inherent in our consciousness, as a result of which we find ourselves dwelling in the realm of the 'I' consciousness wherein one realises oneself as the mind and the body but nothing apart from it. Numerous ways have been mentioned in the Indian philosophical tradition to get rid of egoism by knowledge. It is possible to get rid of attachment of ego, mind and body through a complete understanding and knowledge of the nature of Brahman. But the aim of life should be to get back to the transcendent consciousness of pure Self i.e., the realisation of cosmic consciousness without the notion of 'I'.

The cosmic consciousness is the connecting route between the knowledge of the Absolute and the unity of our transcendent existence with the Absolute. Once this realisation is achieved, there's a natural upliftment from egoistic consciousness to the cosmic one. According to Sri Aurobindo, the immanent or the silent Self in all is the foundation of this cosmic consciousness for the experience of the mental being. The true

nature of this cosmic consciousness is '*Satchidānanda*' which cannot be found in the outer world but found within, this infinite power and delight is found in all that exists, yet it is superior to all. Due to that Absolute, everything exists but the vice-versa doesn't hold true. It does not exist due to all the things present in the world, whether human or in-human as it is too great to be limited by the movements in Time and Space.

The whole concept of cosmic consciousness revolves around the simple idea that the divine existence of the Absolute exists within our own being, just that we need to realise it through knowledge, understanding, contemplation and self-reflection. We are not the mind or body but the eternal soul which can be found everywhere and in everyone once we cease to regard it as a separate and individual being in our own. The cosmic consciousness is the supreme consciousness with eternal bliss and power and having this in mind, we tend to lose ourselves as being a possessor of this eternality. We all live in a world full of dualities like pain and pleasure, action and inaction, good and evil, delight and suffering, perfection and imperfection, but to realise these dualities as a source of the eternal self, builds in us a completely different perception about the world, filled with unity in existence, unity in action and unity with Nature. Power and Knowledge are not only the source of the eternal self but also the creator and doer of their works as the many souls existing in this universe are nothing but different parts of the same eternal Reality.

The human perception of looking towards the world and the other people are 'many souls in our mind'. This conception needs to be worked upon in order to realise your capability of becoming one with the supreme. Instead, we must inhibit the notion 'one soul in our mind' as every soul is the divine outcome of the Absolute. Once this notion sustains in our mind, then we may transcend ourselves from the dualities of good or bad, small or large, rich or poor, etc. as each being is the creation of the divine Self so each soul is nothing but a reflection of his divinity, hidden behind the egoistic consciousness of mind and body. This ultimate realisation brings us closer and closer to the cosmic consciousness in small and simple steps. The true realisation of cosmic consciousness is when we perceive the whole sea of infinite life as true vital existence and our own life as only a wave of that boundless surge.

The next question to deal with is the relation of our individual consciousness to the cosmic consciousness. As it has been already stated that the cosmic consciousness can be realised through the lens of oneness which we witness in everybody and everything, as the divine creation of the ultimate, but still our mind, body, individual existence and human life persists. It is still quite possible to become one with the cosmic consciousness without detaching ourselves from the mundane world. We may remain entirely the individual self while participation in the bliss and infinity of the universal Self. But the prominent function of the cosmic consciousness is to dissolve this duality between the individual consciousness and the ultimate consciousness, such that even by staying within the perplex of our body and mind, we can't think in any other way than the unity of supreme consciousness. This power to dissolve our personal being into the lap of the ultimate, to merge the individual consciousness with the cosmic one and to liberate the soul from this mundane world to universality is the sole way to attain the path of *mokṣa*. This merging of the individual consciousness with the ultimate is a product of realisation of the oneness in one-and-all and through the dissolution of mind, body and human life into the supreme Self.

Another point to ponder upon is the question of 'when'. When can the realisation of unity with the divine be accomplished? Sri Aurobindo states, "When the Yogin no longer feels himself to be a consciousness situated in the body or limited by the mind, but has lost the sense of division in the boundlessness of an infinite consciousness, that which he set out to do is accomplished." Once we start experiencing and living by the cosmic consciousness within ourselves, the valuation of the outer world starts changing. The cosmic experience is omnipresent and omniscient, although, we being situated with a fixed mindset and ignorance due to our egoistic self, tend to see the world through those eyes and contradict the true nature and real value of things and persons. Our limited consciousness tries to control our inner self with ignorance and hides the truth of world from us. This world being full of dualities of contradictory elements like good and evil, pain and pleasure, etc. is not the real nature of the world as our limited consciousness denies us to look beyond these dualities and experience eternal bliss. Even when we try to arrive at absolute values, we actually are making a partial viewpoint about the absolute. This was the viewpoint upheld by *Jaina* metaphysics. The truth which we tend to relate

with the Absolute is nothing but the partial truth about it which is not denied as wrong, but it cannot be considered as the ultimate truth. Similarly, viewing the Absolute with limited consciousness can give only a partial and relative truth about the supreme, but to know and experience the eternal bliss and union with the Absolute, we must try to elevate our limited and egoistic consciousness to cosmic consciousness.

Once we are able to enter into the realm of cosmic consciousness, we become eligible to participate in that all-vision and see everything in the values of the Infinite and the One. The meaning of things changes when we attain cosmic consciousness, from a world full of ignorance and dualities, we start witnessing everything as One. The entire cosmos being manifested by the delight of *Satchidānanda*, reaching to that position helps us to unveil the limitations of our mind, life and body. Sri Aurobindo, just like Advaita Vedānta and Buddhist schools of Philosophy believed in *Jīvanmukti*, i.e., experiencing the Absolute without leaving the sphere of life, body and world, simply put, before death. Due to this fact, once we attain cosmic consciousness, we incline towards the outer world with a completely different spectrum. We cease to judge other people and things through their outward appearance, we no more get entangled into the dualities of pain and pleasure engulfing our lives, because it is the soul that we see which is one and the same for each thing and person illuminating the light of Divinity, rest everything has a secondary value. Thus, we achieve perfect liberation while not detaching ourselves from the outer world with an infinite equality.

The link between the ultimate and the lower planes of the being is attained through *vijñāna* or the ideal mind or supermind (as Aurobindo calls it). It is the knowledge of the One and the many wherein the many is viewed in terms of the One in the infinite unifying of the Truth, Right and Real. “He in whom the self has become all existences, how shall he have delusion, whence shall he have grief who knows entirely and sees in all things oneness.” (Sri Aurobindo’s note on *vijñānataḥ*). It is the juncture where the One and many meet but many is subsided by the Divine will and power of the One. For this, we need to, at first, break the veil of the intellectual, emotional and sensational mind which we inherit due to our ordinary existence and uplift ourselves to the truth mind or supermind, and this is done by sacrifice. The sacrifice mentioned in posthumously in the

Yajurveda and Upaniṣads, is the sacrifice of intellectual, emotional and sensational mind by denying ourselves the small indulgences, sensual pleasures, living the usual way of life and by becoming saturated by pain and pleasure. If we transcend ourselves from these things, day-by-day, we'll be able to witness a positive change within ourselves, the truth-seeking mind will reflect in its entirety and our conscious, subconscious, unconscious mind will work to realise the benevolence in nature due to the presence of the Divine.

This is the process of the double movement of the descent and birth of the gods as incarnations in human form and the ascent of the human powers that struggle each moment towards the divine knowledge and power and climb into the godheads whose result is the One, Infinite, Eternal existence of the union with God and ultimately, attaining immortality. To realise the cosmic being and the transcendent *Satchidānanda* and cherish the cosmic consciousness, we must break the false gulf created by ignorance between one and many which in turn will be accomplished by the Yoga of self-perfection, as said by Sri Aurobindo.

This is only possible if there is perfection in the cosmic consciousness which is difficult (and not impossible) to attain in the human realm. Whenever we try to meditate upon the Divine, it breaks existence into two discordant halves of the lower and the higher existence. This existence is juggled by the notion of Finite and Infinite, suffering and bliss. To attain the peace of the One, all these limitations must be not only transcended but completely abolished so that it does not interfere in our path on attaining the cosmic consciousness. Our mental plane can transcend to the spiritual plane if we cast down the lower existence and light up ourselves with *Sat* (truth), *Citta* (consciousness) and *Ānanda* (eternal bliss).

Is there a possibility to attain the cosmic consciousness by dwelling on the lower planes but breaking the limitations laterally? Sri Aurobindo argues that it is not the case that the eternal soul is One, rather the mind, matter and life are also One. After all, there's one cosmic life, one cosmic mind and one cosmic body. The attempt to reach the cosmic oneness is by breaking the walls of the ego through the power of the enlarging mind and heart and most importantly, the vision. If by the mind, heart and vision, we can get a

touch of the Divine and change our nature into a reflection of the Divine by imbibing oneness in nature and all beings, then we can breakdown the walls of the lower mental planes. Even our bodies are not really separate entities and therefore our very physical consciousness is capable of oneness with the physical consciousness of others and of the cosmos. The real value of reaching the cosmic consciousness is to feel the body as one with all other existing bodies and participate in their affections, to constantly feel unity of all matter.

Cosmic consciousness is that which the Gītā speaks of as the accepting of all existences as if oneself whether in grief or in joy. It is the path to sympathetic oneness and infinite compassion. The attainment of cosmic consciousness is divided into various gradations where at first the soul is subject to the reactions of the dualities of this world, depressed by suffering and elated by joy. Cosmic consciousness can be achieved by universal oneness and when the soul is free to the subjects of dualities. We feel the same affection as it is carried out by the other. This can be explained by the story of a saint who by seeing the rash behaviour of the owner of the bullock cart on the animals, started crying in pain and the weal of the lash was found imprinted on his own flesh. Once we start controlling the mind to understand, accept, sympathise, realise then gradually our body and life also starts reacting to this nature and finally we reach a stage where we cannot think any way apart from reflecting the oneness of the supreme within us. This pure and sublime experience of the self, uniting the Absolute to us by shattering the worldly dualities caused by ignorance and reaching to a state of ultimate happiness, joy, power and knowledge, is the cosmic consciousness, as preached by Sri Aurobindo.

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RECOUNTING SRI AUROBINDO'S SPIRITUAL VISION

Madhvi R Prasad

Abstract

Sri Aurobindo (1872-1950) was a visionary and lived experience. His philosophy is studied under two main categories- spiritual philosophy and political philosophy. Spiritual philosophy includes the awakening of individual consciousness through the practice or sadhana (meditation) of physical, mental and vital levels. Political philosophy includes the arousing of collective consciousness by invoking the spirit of Nationalism. In this way, Sri Aurobindo was the founder of spiritual nationalism. His political philosophy has the idea of world union as its ultimate goal, while his spiritual philosophy strives to bring divine life to Earth. The aim of this present paper is to look into his spiritual philosophy to know the experiences that led to his political movements. In fact, Sri Aurobindo was getting deeper into spirituality for the purpose of getting full freedom for India.

Sri Aurobindo's Spiritual Experiences

1. Realization of silence, spaceless, timeless under the guidance of his first Guru Vishnu Bhaskar Lele at Baroda during January 1908. Before encountering this spiritual experience, Sri Aurobindo was very skeptical about anything related to spirituality and consciousness. This was the first time when he took a break from his political career to become part of the great spiritual movements. Sri Aurobindo's approach to spirituality was totally utilitarianism. His ultimate aim was to find the method to lead India to freedom.
2. Sri Aurobindo's Realization of cosmic consciousness and divine consciousness at Alipore Jail. The inner guidance told him that deep inner sadhana should be conducted for the future of humanity. In jail itself, he got totally acquainted with three great scriptures, the Prasthanatraya- Sruti Prasthanana or hearing Upanishads, Smriti Prasthanana or remembrance scriptures like Srimad Bhagavad Gita, Puranas and Mahabharata, and Nyaya Prasthanana or logic indicating Vedanta Sutra or Brahma sutra. It is believed that he was

walking and chanting Upanishads. He even used to chant *Sarvam Khalvidam brahma* and by following this sadhana, he experienced the inner light that reflects the Chaitanya or consciousness in every form of beings. The other spiritual aspect includes listening to the voice of Swami Vivekananda that came and taught him the Bhagavad Gita.

Even Sri Aurobindo constituted an Ashram for the realization of higher spiritual consciousness and the practice of integral yoga. *“The Ashram itself has been created with other object than that ordinarily common to such institutions, not for the renunciation of the world but as a centre and a field of practice for the evolution of another kind and form of life which would be in the final end be moved by a higher spiritual consciousness and embody a greater life of the spirit.”* (From the Letter of Sri Aurobindo, 16th August 1932)

In addition, Auroville, the international township was institutionalized for the cause of bringing unity among all the perspectives, communities, beliefs and boundaries.

3. Realization of supreme reality- the static and dynamic Brahman : According to Sri Aurobindo, *“there is no reason why we should not conceive of the Reality as at once static and dynamic. It is perfectly rational to suppose that the eternal status of being of the Reality contains in it an eternal force of being, and this dynamic must necessarily carry in itself a power of action and movement, a kinesis; both status of being and movement of being can be real. There is no reason either why they should not be simultaneous; on the contrary, simultaneity is demanded,—for all energy, all kinetic action has to support itself on status or by status if it is to be effective or creative; otherwise there will be no solidity of anything created, only a constant whirl without any formation: status of being, form of being are necessary to kinesis of being.”* (Aurobindo, 1950, P 458-459)

4. Realization of the idea of mind and supermind: So the whole of humanity is the basic development of the mind. From where does the mind come? Where does this life come from? Why have these rocks not continued to be a rock? And according to Indian tradition because there is involution that precedes evolution. It starts with Sacchidananda and there is a mental plane, there is a vital plane, and then you get the central physical plane and then we are now in the embodied mind. And we have found the trick to go back through that initial sacchidananda and that is the great way of finding Indian spirituality.

Aurobindo's philosophy is more inclined toward exploring the idea of self. It is a spiritual inquiry where we are looking at self-knowledge and to enter into that concentration is on itself. It is studying the functions of individuals in connection with the causing agents of the metaphysical world. It is not normative ideas or rigid ideologies, rather it is an approach to get a deeper understanding of life so as to make it meaningful by giving it a certain direction. The metaphysics concerning Aurobindo's teaching deals with questioning the primal state of indeterminate from where the determinate comes. This identifies the omnipresence reality that is not visible to all but is impacting the living conditions in one way or another. Omnipresent reality is also called the state of unity and wellness. Like the scientific inquiry is the looking out for imperative evidence and forming hypotheses, the spiritual inquiry is working on hypotheses.

In that it explores non-experiential ideas and delves deeply into metaphysics, Aurobindo's philosophy might be described as mystical. However, it is ascetics who generally refuse to enter into the supreme existence, examine all aspects of non-being, and keep a full detachment from all other beings. The ascetics are primarily interested in the developing cause of universals and attempt to disinterest themselves from the belief that beings are the outcomes of universals. The mystic philosophy of Aurobindo is admirable since it neither rejects aesthetics nor embraces worldly objectives.

You and the thing you are asking are one and the same. Therefore, the following are the differences between metaphysical inquiry, starting point methodologies, scientific inquiry, starting point of the validation, and spiritual and yogic methods.

1. The inbuilt duality: Aurobindo believed in inbuilt duality that was created for a purpose. This duality is an intermediary process that nature has created for the growth of individuals. There comes a time when the purpose of individuality is served. With the nature of duality, individual grows to be universal and universal grows to individual. For Example, Earth has been important but the growth of human consciousness gives new meaning to Earth itself.¹

2. Human Aspirations: The other important feature that helps in the growth of individuals is aspiration. Due to this inner aspiration, an individual discovers something of himself. This manifests in him to seek the experience of ultimate being. So this journey of individual to ultimate being is the continuous manifestations that finally lead to the annulment of self. The final exploration of divinity and the discovery of transcendent beings in Aurobindo's philosophy is the complete destruction of self. The role of individuality is entirely different that is not created to annul in transcendence but to manifest in transcendence.

In Aurobindo's term, individuality is any force, knowledge or Iccha shakti. This knowledge is created by sensory experiences. This results from the deepest realizations of the idea of self and other beings. The type of knowledge that explains individuality is discovered through self and is transferable. Also, it is not limited to the growth of a single individual. It leads to the continuous growth and progress of humanity as a whole. Knowledge is not exhausted in one man. This is the reason for which we have to universalise our consciousness by yoga for experiencing the vaster experience of consciousness. When we enter into universal consciousness, the same forces work in different ways in the entire universe. When we look at the cause of water, we may find in its nature that it has the attraction and repulsion, and has the tendency to form itself. In a similar way, we may recognise divine consciousness then we might recover it in various forms that seems worthy to work upon.

The appearance of forms differs from the appearance of reality, in accordance with Aurobindo's philosophy. Human behaviour occasionally runs counter to its very essence. What gives rise to these inconsistencies? Ego and duality are the primary causes of these paradoxes. Humans are centred on their ego, which produces a fictitious sense of worth. A person is impacted by something both favourably and unfavourably. Positively, it motivates people to achieve higher ambitions. Negatively, the ego elevates itself to the highest position, creating a false sensation of accomplishment. Duality is a crucial component in the struggle against and destruction of the ego. Human dualism causes tensions between the requirements of the intellect and body. This conflict searches once more for characteristics that enhance the worth of both the mind and bodily facets. In a variety of ways, this duality nourishes human nature, which once more strives to realise supreme creatures. People change from having an individual consciousness to having a universal consciousness as a result of the conflicts and inconsistencies caused by both the ego and the inborn duality. It is possible to recognise the nature of ultimate force as it is clearly represented in the different ephemeral entities it creates through the transition from individual to universal consciousness. We previously learned about the concept of self and how it leads to an understanding of individuality. We are all aware of how the senses work. Sense gives us erroneous information, which is helpful in the short term but does not accurately convey the true nature of things. Actual data are not provided by sense, yet the information is adequate. As a result, it becomes crucial for people to transition from sensory processing to intuitive knowing. The discovery of all Vedantic literature that helps us escape the delusion of sensory manifestations is the result of knowledge gained through intuition.

Our intuitive sense tells us that the presence of God is only a desired notion, hence intuition is valid. The sense of intuition, which has been established by Vedantic seers, is more important in this process. A fundamental fact is that the universe is not governed by reason or logic, but rather by intuitive understanding. For instance, the artist's vision aids in the creation of magnificent statues. Reaching the pure existence—the one of those exist—is made easier by the concept of intuitions.

“It is the delight or the centre of the force is felt in what was the first personal mind, life or body. It is not with a sense of personality but as a field of manifestation, and this sense of delight or of action of the force is not conformed to the person or the body but can be felt at all points in an unlimited consciousness of unity which pervades everywhere.” (Sri Aurobindo, 1950, P 950.)

Sri Aurobindo supported the transformational idea. He claims that in order for the higher shakti to manifest, we must take action and change. So, only when heart force can take control of one's thoughts, instruments, and pranic energy and channel everything towards the divine, is this feasible. This is referred to as spiritualization of life from the psychic being, and authentic karma yoga is built on this action. The vibration of love originates in the psychic realm. The spiritualization of the being occurs when our third eye is opened to the cosmic or universal divine. Therefore, according to Sri Aurobindo, individuals who are able to psychesis themselves are like the saint's consciousness since their Bhakti is fully aroused. The opening of the heart is the first step toward oneness and the opening of the mind. This results in Jnana yoga, which is followed by Bhakti yoga. This is the change that also encompasses

the changes from psychisation to spiritualization to supramentalization. To obtain divine life in the divine body through integral yoga, we must undergo this triple transformation.

The ideals of human existence are evident in the human nature of seeking transformation and self-mastery. They need consistent analysis of their thoughts to make better impressions of the world and its laws.

‘The ideal of human existence personal and social would be its progressive transformations into a conscious out flowering of the joy, power, love, light, beauty of the transcendental and universal spirit.’ (Aurobindo, 1997, P. 62)

The ideal law of human existence is that all things are individual, recognizes their universal contributions to relations, consumes their collective appearance, recalls their

interdependent state, get affirmations of the attributes of unity, perfection, freedom, but they realize their unity of purpose by being in their zone, in their self, in their individuality, which on an overall way develops the universal goals of humanity. This realization is not a one-day task but a consistent effort to self-mastery by introspection and self-knowledge to confirm the role of unity in psychical and spiritual existence with its other beings.

Aurobindo concludes by saying that a man will experience true freedom and reach true union when he is able to see God and process him. God exists within actual spiritual success rather than in the form of idols and images. When a person is fully in control of his ego and "I-ness," he has attained this stage. As was previously said, this solitary ego may be put to good use if it was in sync with the larger group ego. Thus, it is crucial to comprehend Aurobindo's spirituality in order to understand his overall efforts to advance freedom both internally and outwardly, that is, in both the political and spiritual senses.

Notes:

- ^{1.} Referred from the talks of prof. Dr Alok Pandey in the module lecture of Sri Aurobindo's Life Divine organised by Rashtram School of Public Leadership, date 31st May 2022

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THE ADVENTURES IDEAS OF THE PHILOSOPHY OF SRI AUROBINDO

Geeta Shukla

Abstract

Sri Aurobindo philosophy is oriented towards lofty goals, realistic in terms of how to achieve them, objective in terms of what actions to take, and devoted to the pursuit of humanistic ideals. We should adopt this approach in education because it is proven to be effective. Sri Aurobindo thinking on education has been influential in Indian education circles. He was the first to say that humans can attain divine power even in their everyday lives. They believed that humans have the power to transform themselves. Hegel Whatever to have worked out a few impacts on the Sri Aurobindo, he had too considered the who is counting the Darshan, especially Vedanta and Yoga. But, depended mainly on his contemplation and reason. One feels that within the Sri Aurobindo all these impacts were reused, and what brought about was a modern, engineered make-up of Indian philosophy of Advaita Veda's vision, realization, and re-organized new vision of reality. We ought to embrace this approach in instruction. Sri Aurobindo made a vita in modern India, there is an educator named Shri Aurobindo Ghosh whose character is a combination of a yogi, a poet, and a philosopher, all working towards the same goal "divinity". Sri Aurobindo was born in Krishna Janmashtami on August 15, 1872, to Sri Krishnadhan Ghosh, a prosperous physician from Calcutta, and when he was seven years old, he was sent to England with his brothers for education, where he lived for fourteen years. He learned a lot of languages, including Greek, Latin, French, German, Italian, and Spanish.

Key Words: Advaita, Divinity, Absolute, Bliss.

Thoughts on Philosophy by Sri Aurobindo:

Philosophy of Aurobindo is based on three "Absolute", consistent with Sri Aurobindo, is Sachchidananda — life, recognition, and Bliss. It is one with a triple component. In it, these 3 aren't three but one. Brahman embraces all relativities. At the quilt of his

commentary on the Chatur Sutra, Shankara cites in his favor three verses from a Brahman named Bhaacharya Sundar Pandey. The last of these verses is as follows, as seeing the soul within the body is taken into consideration actual, within the equal manner this practical expertise is likewise considered proper till the attainment of Patna Gyan.

"देहात्म प्रत्ययोयद्वत्प्रमाणत्वेन कल्पितः। लौकिकं यद्वदेवेदं प्रमाणात्वात्मनिश्चयात् इति ।

Consequently, here Shankara believes that the so-referred to as information is the reason for all understanding. It's far for us from the sort of intuitive know-how of Advaita which, being a unique psychological country of the inner being is not absolute and now not necessarily real. Shankara says, "I'm Brahman within the morning." Direct and inferring and all other types of know-how which can be based on the difference between the knower and the in the long run the help is absorbed inside the cognizance of the soul. Accordingly, the use of understanding is the pursuit of expertise.

कस्मिन्नु खलु भगवो विज्ञाने सर्वमिदं विज्ञातं भवति ।

What's the actual origin from which the tree of existence can develop once more even after being cut time and again via the only who cut off that (dying-like) Krishna coloration?" the search changed into the best concept. As a result, in line with the Upanishads, information is the knowledge of the one being of all being and on the identical time the expertise of the way to attain it. There's sensory and mental know-how. Due to the fact in keeping with him, expertise is likewise a semi-pervading knowledge and worldly knowledge is the idea of spiritual information.

Consistent with Sri Aurobindo, glory is the only, eternal, endless, and coordinating Brahma. Within the Absolute fact, there is all-pervasive information. It is not a prophet or a mummy but a non-existent aspect this is to be produced, acquired, determined, invented, or made. The actual element is to discover or unveil it. It is a reality that comes to the religious seeker via itself because, its miles contained in our

more and inner Self. He is the essence of our very own spiritual attention and we can attain Him most effectively by awakening His peacock in our outer self. Alternatively, the lack of knowledge of the aware being considered because the strength of self-absorbed and self-aware awareness in much paperwork is the herbal capability of him to transform into his self-aware knowledge. That is also a probable nation concerning one's expression of the absolute.

Consciousness, the fundamental detail of the universe, is felt running in three approaches. The primary is the supreme divine self-know-how having both cohesion and variety. The alternative is the complete lack of expertise of consciousness itself, and powerful, dynamic creative. Among these two, information and policy is Pragya "our equitable manner of preventing the self-expertise of the Self." lack of understanding is seeking and seeking to convert it through regularly illuminating its darkness in the expertise hidden within it.

"Because the actual importance of Barshan in Pant is for the guy to shed mild on the nature of his being, the ideas of his psychology, his relation to the sector and God, his definite define of the first-rate opportunities of his destiny."

Best know-how and fact is the subject of the eternal pursuit of philosophy. Knowledge is the popularity of the truth and fact is a characteristic of judgment. Judgments primarily based on knowledge are proper whereas judgments primarily based on information cause truth. As a consequence information and reality, information and expertise are interdependent. Philosophy distinguishes between them and explains them. This distinction has a high-quality influence on the character of philosophy. The nature of expertise and its relation to know-how depends on the nature of the soul, the universe, and God. Hence, before criticizing the price of those standards in specific philosophy, information, and awareness, fact.

God and the Absolute, according to Sri Aurobindo, are simply components of the same reality. As a consequence, God is omnipresent, omniscient, and omnipotent. He's immanent and transcendent, man or woman and usual. He is the writer, the

sustainer, and the destroyer of everything. He's the helper, the manual, the cherished, and the all-loving. He is the inner self of all. He is determined yet free, ideal, and everlasting. He is being as well as turning into. It's far the inner self of all. Its miles "One " in lots of, aware in the entirety. It is transcendent in addition to incommunicable. Its miles area and all that is in space, challenge as well as object. It's far cosmic in addition to supra cosmic. It is the Purusha, the Soul in addition to the Ishvara. He's the efficient and the cloth, the primary and the final cause of the arena. God is subject in addition to item. He is the object of devotion, love, and mystic union. He is endowed with such qualities as veracity, grace, information, bliss, and freedom from ache, evil, suffering, ignorance, drawback, and many others. God is para-Purusha as well as para-Brahman. God combines two eternal ideas — Atman and Jagat, Self and Universe. . According to Sri Aurobindo, God as an author is a remarkable mind. The universe is the result of a couple of concentrations of supra-mental recognition. This attention, with its triple poises, results in a triple form of manifestation.

The universe is the boundless energy of limitless lifestyles, infinite motion, and countless hobbies pouring itself into countless spaces and everlasting Time. This pressure is indivisible and gives its whole self to everything at one and equal time. Its miles the same everywhere, most effective the form, manner, and consequences of its motion vary infinitely.

The purpose of creation, consistent with Sri Aurobindo, is Lila (Divine play). The concept of Lila escapes all of the conventional difficulties in assigning cause to the creator. Lila is a purposeless motive, a herbal outflow, a spontaneous self-manifestation of the Divine. The concept of Lila, once more, emphasizes the position of delight in advent. The most vital precept of Sri Aurobindo cosmology is the principle of evolution. This is the governing precept in his metaphysics and, consequently, in his instructional philosophy.

According to Sri Aurobindo, the matter too is Brahman. This synthesis of the extremes of the materialistic and ascetic positions in the metaphysics of Sri Aurobindo has led to the real idealism of his instructional philosophy.

Those are complementary to every other. Academic philosophy has to be based on tough records and decided to employ unique social sciences, psychology, sociology, anthropology, political technology, economics, and history. Spirit is the soul of count number and being counted is the frame of spirit. Cognizance, Aurobindo idea is that eve son of the Divine on this planet via descent into the earth he collective embodiment of humankind, within this framework, tests that planetary evolution has led to one-of-a-kind spheres.

Philosophical idea of Aurobindo on education:

Though Shri Aurobindo is better known as a philosopher, he believed that to apply his philosophical ideas to real-world situations, special education was required. On the other hand, that era's educational system was unfit for advancing the country. As a result, he presented a national education plan. His two publications, "National System of Schooling," include most of these ideas regarding his education.

Believed that man crosses the kingdom of remembering and lifestyles and turns inside the country of thoughts; after the start, he has to attain the nation of the first-rate mind, from it Ananda, from Ananda to Chitta, and from Chitta to the nation of Sat. Now if we want to lead him toward this improvement, then we have to give him such schooling that he needs to realize his depend, lifestyle, and mental nature and to understand the nature beyond that and the methods of transferring toward them. According to Sri Aurobindo, all this work can be completed simplest thru training. Thru schooling that develops the physical, essential, mental, spiritual, and no secular of a guy. This type of training turned into called essential training. In these phrases, education builds up the powers of the human mind and self and awakens in his expertise, individual and culture' (education, the constructing of the power of the human mind and spirit. it's miles the evoking knowledge, person and lifestyle).

Pursuits of training:

In step with Sri Aurobindo, there are essential responsibilities of education - the primary mission is to make a person clear information of his very own wish (non-secular) and the second mission is to expand the electricity to attain the truth.

I wanted to impart understanding and educate him on the activities of protection and improvement of his body. In other words, this is known as the objective of bodily development. In keeping with Sri Aurobindo, even the attainment of pride and happiness comes from a healthful frame, so the first aim of the training is a physical improvement.

Guy wishes bread, material, and residence to protect his fabric nature, so he must also gain knowledge of a few businesses or industries via schooling. That is what is referred to as professional improvement in different phrases. Sri Aurobindo also knew that humans can spend these cloth lifestyles. He lives with the aid of residing within the society, so he also emphasized his social development and saved these kinds of beneath the fabric improvement of the guy.

Objectives of education:

1) I desired to impart knowledge and teach him sports to protect and improvement of his body. In different phrases, that is referred to as the objective of physical development. According to Sri Aurobindo, even the attainment of pleasure and happiness comes from a healthful frame, so the primary aim of the training is bodily development.

2) Purpose of mental improvement - Manas i.e. mind is the third stage of the human development sequence. It's far the most fickle part of our being. Consequently, the intellectual development of man must be carried out thru education. In step with Shri Mata Ji, the disciple, and successor of Shri Aurobindo, there are 5 components of the training of the mind – awakening the strength of awareness, increasing the breadth and richness of the thoughts, organizing all minds closer to the best

purpose, controlling the mind and terrible thoughts. To give up and broaden intellectual balance.

3) Purpose of internal improvement - The first-rate thoughts i.e. the judgment of right and wrong of man is the fourth stage of human development. Sri Aurobindo has given four tiers of this moral sense – chit, mind, mind, and intuition. Sri Aurobindo realized that after accomplishing this level you can still see and recognize the whole thing without using the senses. The belief of the fact takes place handiest thru this conscience. Consequently, this judgment of right and wrong ought to be developed through education. For this development also Sri Aurobindo has taken into consideration the yoga technique necessary.

4) Objective of spiritual improvement - The ultimate 3 levels of human development are Ananda, Chit, and Sat. consistent with Sri Aurobindo, happiness is that kingdom in which someone does now not sense pride or ache; Chit is the strength of consciousness and sat approach reality.

Schooling of Curriculum

Sri Aurobindo is given has training on 5 goals- essential, intellectual non-secular, and bodily development, the factor of those all objectives to reap; to coordinate has been an effort made have this and them for presented a complete and integrated curriculum. A view from material development, for they western technology and generation as necessary, taking into consideration, they so that they have also curriculum in the region given it, but their explanation turned into that more is than crucial of yoga is our subculture which culture the need that, its. Somewhere, they ancient training gadget to according slow approach, that one-two topics the reading, after of one topic, look at beginning to the talk approximately for and someplace, the bodily, intellectual and spiritual development of the many topics and activities of schooling together children talk.

Sri Aurobindo Ghosh strived to philosophically reconcile Western medical rationalism with transcendent metaphysics right into a holistic narrative of reality.

His academic hobby became interdisciplinary in scope: political science, schooling, sociology, psychology, and philosophy. He was deeply prompted by using Western notions, most significantly, Charles Darwin's evolutionary idea and French highbrow Henri Bergson's philosophy of cognitive evolution. The ideas of forthcoming human evolution and worldwide futurism have become the inspiration of his non-secular philosophy, sociological theories, political ideology, and academic idea.

Conclusion:

Knowledge, consistent with Sri Aurobindo, is essential attention to the truth in all its integrity. It isn't always created however observed. It isn't always a hobby but the truth itself. It is the same as the Brahman, the only, the eternal, the countless. It's far the very stuff of man's non-secular awareness. Thus, understanding is one indivisible whole in which the highest and lowest are related through all of the mediating hyperlinks. Any other vital feature of the absolute awareness pressure is the nature of lack of expertise. Lack of know-how, in step with Aurobindo, is also a poise of focus-pressure thru confined, realistic and specific concentration. Its miles heightened by way of the guy's distinct awareness of the prevailing, oblivious of the beyond as well as the future.

Life, according to Sri Aurobindo: "is a form of the one cosmic electricity, a dynamic movement or modern-day of it, positive and bad, a steady act or play of the pressure which builds up paperwork, energizes them via an unceasing technique of disintegration and renewal of their substance." Existence is familiar, all-pervading, and imperishable. Disintegration, trade, start, and demise, all are extraordinary bureaucracies and companies of identical life.

Reason for critical improvement - the second level of human development is life. Prana refers to the energy that reasons change in the global. In line with Sri Aurobindo, the second intention of training needs to be the improvement of this essential force. Consistent with them, to channel the lifestyle force of the guy inside

the proper path, its miles essential that his ethical and individual development must be finished and his willpower has to be bolstered. This improvement is viable best whilst the senses are diverted from the artificial to the proper path. Therefore education of the senses has to be the second goal of schooling. For this, they take into consideration it is essential to purify the nerves and purify thoughts.

Aurobindo Philosophy in international Context the 20th century saw the beginning of a brand new social phenomenon termed 'globalization - The idea is that the arena is evolving into an interconnected social device that produces a corresponding higher degree of collective attention on a planetary scale. Therefore, humankind now has a communal responsibility to facilitate evolutionary motion in the direction of global social integration, the development of a brand new social fact, and cultivate planetary collective cognizance. Because of the severity of present-day global issues, the grand idea of globalization now holds a minimum challenge for most of the people of educators.

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AUROBINDO'S VIEW OF INTEGRAL APPROACH TO HUMAN LIFE: AN APPRAISAL

C. Anjaneyulu

Abstract

It is generally considered that among the many creatures on the earth human creature is very unique. The reason for this assumption we can easily assume that human creature has self- conscious nature and reasoning nature. With this peculiar nature human being naturally investigates many things that occurring surrounding him/her. It is fact that they successfully found appropriate reasons for those happenings. Also, naturally they investigate the purpose of their own existence on this earth. From the time immemorial, we can find different sorts of theories for instance, materialistic and religious theories. Among the many, a contemporary Indian philosopher Aurobindo proposed a theory that argues the purpose of human life is divine perfection. According to him, it is possible through the method of integral yoga/synthetic yoga. In other words, he has proposed the method of integral approach to life. This paper examines Aurobindo's view of perfection and the proposed method's role to achieve it.

Key words: Human life, existence, self-consciousness, divine perfection, Integral yoga.

Aurobindo's view of Integral Approach to Human Life: An Appraisal

It is generally considered that among the many creatures on the earth human creatures are very unique. The reason for this assumption is that we can easily assume that human creatures have a self- conscious nature and reasoning nature. With this peculiar nature human beings naturally investigate many things that occur surrounding him/her. It is a fact that they successfully found appropriate reasons for those happenings. Also, naturally they investigate the purpose of their own existence on this earth. Different sorts of theories we can find from the time immemorial, for instance, materialistic and religious theories. Materialists argue that this existence is coincident. The purpose of this existence is to make our life as well as our society perfect. Unlike materialists, religious thinkers insist on the importance of spirituality while discarding the importance of the

phenomenal world. However, unlike these sorts of theories, a contemporary Indian philosopher Aurobindo proposed a theory that argues the purpose of human life is divine perfection. According to him, it is possible through the method of integral yoga/synthetic yoga. In other words, he has proposed the method of integral approach to life. We can see Aurobindo's arguments relating to this concept in his primary works such as *The Synthesis of Yoga*, *The Life Divine* and the epic poem *Savitri*.

The principal objective of this paper is to examine Aurobindo's view of integral approach to life. The first section discusses Aurobindo's criticisms on two major opposite views on the purpose of human life. The second section deals with Aurobindo's view of integral approach to life and its specific role in bringing divine perfection, which is the ultimate purpose of human existence, in human life. Finally, the paper concludes that Aurobindo's view of an integral approach to life would help to uplift human life to the state of divine nature.

Section 1

1. Aurobindo on Two Opposite views on Human Perfection

Aurobindo's principal claim is that achieving "divine perfection" is the ultimate aim of a human being. However, he suggests that before discussing the notion of divine perfection one should need to know how divine perfection is different from the other views of perfection. He discusses two ideal approaches people generally have: mundane view of perfection and religious view of perfection. He thinks understanding the limitations of these two approaches would help to understand the notion of divine perfection. In the following subsections, we shall see Aurobindo's findings of the two approaches. We can see his arguments regarding the two ideal approaches to life and the limitations of them and his view of perfection in the chapter of "The Integral Perfection" in the book *The Synthesis of Yoga*.

1.1 Mundane View of Perfection

First of all, Aurobindo pointed out the claims held by the mundane view of perfection. According to him, the principal claim of the mundane view of perfection is that a person as an existing being in this mundane world should always think about

making himself/herself as a perfect being. They think perfection is possible when perfection is possible in an outward and inward direction. Meaning, perfection related to the social world and related to inner and subjective. Two senses of perfection are important and dependent.

Firstly, perfection related to something outward and social means bringing changes into the phenomenal world. So to say, this is the aim of a person's existence. The changes in the social world are as follows: a) maintaining balanced relations with our fellow-beings and environment; b) a better, richer and happier way of living; c) and getting more opportunities from this sort of life. The Mundane view of perfection believes bringing changes in society consequently leads to enjoyment in a person's life. Secondly, perfection related to the inner or subjective means improving the powers of intelligence, will, aesthetic sense and so on. This sort of perfection would help a person to lead a balanced emotional life.

The Mundane view of perfection strongly believes that various social institutions and education systems would work as means to bring outward or social perfection whereas self-training would help as an instrument for inner perfection. Sometimes these two kinds of means work for the same purpose.

Aurobindo sees limitations in this view of perfection. He says "the mundane ideal regards man always as a mental, vital and physical being and it aims at a human perfection within these limits."¹ His principal criticism is that the mundane view of perfection ignores the other greater potential levels of the mind's perfection even though this view helps to bring perfection to "mental, vital and physical being". To say precisely, in Aurobindo's view, this view ignores the spiritual elements of human nature even though its notion of perfection of life appears perfect. In his work *The Life Divine*, Aurobindo's expression is as follows: man "has to realize his individuality but also to enlarge it into a cosmic self and universal and spiritual delight of existence."²

Aurobindo's criticism of the mundane view of perfection seems noteworthy because missing spiritual elements in human beings may cause threat to entire humanity.

1.2 Religious View of Perfection

After looking at limitations in the mundane view of perfection, Aurobindo tries to find limitations in the religious view of perfection. According to him, the religious view of perfection insists perfection is not possible in this phenomenal world since life in this world is flawed and sinful. Thus, the religious view of perfection strongly recommends that a person should prepare himself/herself to get liberation from this phenomenal world. More importantly, Aurobindo says perfection according to religious view is “a conversion of the imperfect or sinful human being by divine grace.”³ Hence, they strictly suggest that to get this “divine grace” people should maintain their life as righteous. Sometimes they also suggest that showing obedience to the law given by a scripture or a religious founder would bring perfection into human life from sin.

According to Aurobindo, the religious view of perfection has serious limitations even though the purpose of religious aim tries to elevate spiritual nature in the minds’ of human beings. The limitations are as follows:

- a) they believe this life is sinful;
- b) it neglects the phenomenal world which is also real;
- c) even though it wants a social change, “but it is then a change brought about by the acceptance of a common religious ideal ... a theocracy or kingdom of God reflecting on earth the kingdom of heaven”⁴
- d) even though it admits perfection relating to knowledge, will, aesthetics, this sort of change is not possible in this mundane world.

In short, they reject the earthly objects of aesthetics, knowledge, and will. Based on these limitations, Aurobindo argues that this view of approach to life will completely neglect the development of mundane life. Moreover, it will not help to convert the mental and physical nature which is also a part of life. Rather, it merely focuses on pure spiritual nature which is not possible without uplifting the mental and physical nature of a person.

Even in the case of a religious view of perfection, Aurobindo’s criticism seems acceptable since there would be a greater scope to ignore the phenomenal world consequently one’s own existence.

So far we have seen Aurobindo's criticisms on two ideal approaches to the perfection of life. In the following section, we shall see Aurobindo's views on perfection of life.

Section 2

2. Synthetic Yoga: A Path to Divine Perfection

Before going to know Aurobindo's view of perfection, we must have to understand his well known method, namely, synthetic yoga. Observing the limitations in various views relating to human perfection, Aurobindo insists on synthesizing different ways of approaches to life. He named this method of synthesizing different approaches to life as "Integral Yoga" or "Synthetic Yoga". Aurobindo's intention to promote synthetic yoga seems very clear. He thinks integral yoga focuses on some central principles which are common to all and it helps to human beings in the right place for an application. Also, he makes the point very clear regarding what is synthesis and what is not. He says "undiscriminating combinations in block would not be a synthesis, but a confusion."⁵ In other words, keeping all things in one box is not synthesis but it must focus on some central "dynamic force" which helps to know the common secret of their divergent methods. Aurobindo acknowledges the common secret of different knowledge theories (such as Supra Cosmic theory, Cosmic-terrestrial theory and supra-terrestrial theory)⁶ and different schools of yoga (such as *Hatha Yoga, Raja Yoga and Bhakti Yoga*)⁷. He recognizes the fundamental agenda of them is to find the truths of fundamental reality in all things. Since all theories and schools' principal agenda is the same, he suggests that "if we seek to combine and harmonize their central practices and their predominant aim, we shall find that the basis provided by Nature is still our natural basis and the condition of their synthesis."⁸ He thinks that like in the cases of knowledge theories and various methods of different schools of yoga, synthetic approach to life will work as a principle to understand the purpose of life. Additionally, it blends all the tendencies to a larger degree. Most importantly, Aurobindo argues that the principle of synthetic yoga focuses on "truth which is wider than ordinary religion and higher than the mundane principles."⁹ Since Aurobindo considers "All life is Yoga"¹⁰ he thinks any one particular method or theory would not fulfill the purpose of human existence. The principle of synthetic yoga,

which combines and harmonies all theories by removing limitations, would fulfill the purpose. According to him, this principle helps to comprehend the principle of growth from unconscious matter to highly manifest and self-conscious human existence while opening and sharpening all powers—such as knowledge, will, action and life—to the level of “Spirit” which is within a person as well as in the world. More importantly, for him, since body, life, and mind are the means of this growth which has started from obscure to more self-possessed, to attain the integral perfection one must prepare one’s own self to go beyond the precincts of them. Here he says two reasons for this: firstly, mind, life, and body are not the whole of what a human being is; secondly, the other something which plays the key role to bring the light to discover the real existence of human beings. Based on these principal reasons, Aurobindo insists that the principle of synthetic yoga is the path to get divine perfection.

2.1 Aurobindo on Divine Perfection: Divine Perfection is nothing but Experiencing *Sachchidananda*

We have seen Aurobindo’s insight that synthesizing all theories and schools, which investigate the purpose of human existence, helps to get divine perfection. However, knowing answers to a set of questions gives a clearer picture relating to the notion of divine perfection. The set of questions are as follows: what is Divine perfection? If Divine perfection is possible how could one accomplish this level? If a person would reach this level then what sort of changes could one see at this level?

Aurobindo’s response to the first question is that even though human beings would improve their intellectual, emotional and aesthetic powers by a particular sort of training through some social institutions that we have seen in the case of mundane conversion but if they themselves would not open to the power and presence of the “Spirit” then the perfection is not considered as a divine perfection. For Aurobindo, divine perfection is “a living of a man in the Divine and divine living of the Spirit in humanity.”¹¹ Simply to say, a person has to lead his/her life with divine nature without being influenced by any particular theory or school which has their own limitations.

Aurobindo’s partial answer to the second question we have seen in the above paragraph is that synthetic yoga, which synthesizes and harmonizes different theories of

the purpose of human existence, is the path to divine perfection. To bring divine perfection into one's own existence, one must need to know how integral yoga will function. Aurobindo suggests that it works through two phases: firstly, by effort a person acknowledges the possibility of divine power within him/her and become aware of this divine possibility by his/her soul, mind, and heart and turns towards it as the true object of life; secondly, this yoga will prepare a person to give up all the action of the nature into the hands of this "Spirit". In this manner, Aurobindo insists, it is necessary to continue this effort "until the Divine to whom we aspire becomes the direct master of the Yoga and effects the entire spiritual and ideal conversion of the being."¹² Twofold nature of this yoga will prepare a person to overcome the constraints of what we have seen in both the mundane ideal perfection as well as religious ideal perfection.

Finally, Aurobindo's answer to the third question is as follows. He says, "integral yoga founds itself on a conception of the spiritual being as an omnipresent existence."¹³ Here, in Aurobindo's view, "omnipresent existence" means nothing but *Sachchidananda* (*Sat*=Existence, *Cit*=Consciousness, and *Ananda*=Absolute Bliss). However, Aurobindo's main argument is that integral yoga makes us recognize all this divine grace which we come to know within us. This view clearly rejects religious theories which argue divine grace is a mysterious flow and it comes from the above. More importantly, he conceives a person who reaches this state of mind will see a pure conversion of his/her entire being. Aurobindo's insight on pure conversion is as follows: their ethical being and emotional being and intellectual being transforms into the "Truth and Right of the divine nature" and the pure "love and unity" and the "divine knowledge" respectively.¹⁴ In the epic poem *Savitri*, Aurobindo expresses the nature of mind with beautiful poetic lines when pure conversion takes place. His poetic lines are as follows:

"An inner happiness abode in all,
A sense of universal harmonies,
A measureless secure eternity,
Of truth and beauty and good and joy made one."¹⁵

At the state of pure conversion, one can see harmony in the universe. Also, the person finds truth, beauty and good behind the creation process consequently enjoys the divine beauty in it. Also, in this state of mind one can understand all life is a systematic

preparation for a growth from the unconscious state to conscious state, and conscious state to pure conscious state. As well as, one perceives yoga as “conscious effort” to the realization of the divine conversion. So to say, in Aurobindo’s view, this complete conversion will make a person to unite one’s own self with *Sachchidananda*.

Conclusion:

In our discussion so far we have seen Aurobindo’s explicit criticism on two noteworthy perspectives, namely, the phenomenal view of perfection and the religious view of perfection relating to human life. He concluded that their views are unfulfilled. The reason for his criticism in the case of mundane perfection is that even though a person could try for individual as well as social perfection, it is merely related to physical and mental perfection. As Aurobindo stated, the absence of spiritual nature, which is also an important part of a human being, could not help to understand the true purpose of human existence. There is a huge scope in this view to develop self-centric ideology rather than the idea of oneness. On the other hand, we have seen Aurobindo’s criticism of the religious view of perfection. The principal reason for his criticism of this view is that they disregard the phenomenal world even though they develop their theories on the basis of spirituality. Different religious theories work for their own particular strategies instead of giving the true idea of human existence. Also, this view would create a great scope to doubt one’s own physical existence.

It is clear that to overcome the limitations in the two views of perfection, Aurobindo has proposed the principle of integral yoga which, indeed, synthesizes and harmonizes different theories while removing drawbacks. As Aurobindo mentioned, this view of approach to life would neither disregard the phenomenal world nor disregard the spiritual nature of a person. Therefore, as he argued, this sort of approach to life would transform our being to the divine perfection where one can realize the multiplicity in oneness and oneness in multiplicity. In other words, one can experience the being itself as the *Sachchidananda*.

Notes and References:

1. Ghosh, Aurobindo. *The Synthesis of Yoga*. Pondicherry: Sri Aurobindo Ashram Press, 1970, p.593.
2. Ghosh, Aurobindo. *The Life Divine*. Pondicherry: Sri Aurobindo Ashram Press. 1970, p.685.
3. Aurobindo, *The Synthesis of Yoga*, p.591.
4. Ibid.
5. Ibid., p.36.
6. In the book *The Life Divine*, Aurobindo has discussed three significant theories on knowledge about Reality which already existed: first, “supra-cosmic” theory which admits only supreme Reality and neglects cosmic existence. Second, the “cosmic-terrestrial” theory is opposite to the supra-cosmic theory. It admits cosmic existence as real and it goes farther and admits it as the only reality. Third one is “supra-terrestrial” theory. This theory admits the reality of the material cosmos and the temporary duration of earth and human life. Additionally, it accepts the existence of other worlds too. Aurobindo tries to reconcile these theories and proposed integral theory of reality (see for more information, *The Life Divine*, Pp. 657-682).
7. According to Aurobindo, human existence in this world is Nature's growth from unconscious matter to conscious life. To understand this complexity in the evolution process, different schools have followed different methods. Aurobindo pointed out few famous schools of Yoga such as: Hatha Yoga which gives importance to purification of body and mind; Raja Yoga which gives importance to “liberation and perfection to mental being”; and “triple path of devotion, knowledge and works which attempts the province which Rajayoga levels unoccupied.” Aurobindo argues synthesizing these methods will help to understand Nature's secret work (see for more information, *The Synthesis of Yoga*, Pp.26-35).
8. Aurobindo, *The Synthesis of Yoga*, p.26.
9. Ibid., p.591.
10. Ibid., p.4. Regarding the phrase “All life is Yoga”, Aurobindo’s expression is as follows: “The true and full object of Yoga can only be accomplished when the conscious

Yoga in man becomes...outwardly conterminous with life itself...in a more perfect and luminous sense: "All life is Yoga".

11. Ibid., p.592.

12. Ibid., p.593.

13. Ibid., p.595.

14. Ibid.

15. Ghosh, Aurobindo. *Savitri: A legend and a symbol*. Pondicherry: Sri Aurobindo Ashram Press, 1993, p.291.

SRI AUROBINDO'S PHILOSOPHICAL DEFENSE OF INDIAN CULTURE: EXPOSING EUROPEAN IMPERIALISM AND PREJUDICED OPINIONS

Rajan

Abstract

Sri Aurobindo's masterpiece "*The Defense of Indian Culture*" has been a matter of great interest for a variety of thinkers since the very work contains plenty of philosophy that sparks the great lights on the structure of modern society, global politics, imperialism, religion and overall human world order, locally as well as globally. Sri Aurobindo precisely envisioned this work to William Archer's criticisms and his negative representation of Indian Culture.¹ In making an allowance for Indian Culture and its renaissance, following Sir John George Woodroffe's post-imperialist approach, Aurobindo primarily suggested a powerful Indian philosophical creation and defence in all possible fields of human world order; and considered it absolutely necessary.² Acknowledging this, Auribindo's intention, this paper aims to depict that Indian Culture, which another dominant civilization had invaded for a more extended period of time, needs robust criticism and objective response to their criticism of Indian Culture. It is essential to revive the spirit of India and its Culture. As Auribidno Put it: "India can only survive by confronting the negative, raw, new, aggressive, powerful world with fresh diviner creations of her own spirit, cast in the mould of her own spiritual ideals."³ While formulating this investigation, it is also a matter of concern to balance the modern globalized civilization and increased nationalistic consciousness worldwide. Our conclusion also claims that Sri Aurobindo beautifully did this task while acknowledging the power of modernity and the demand for renascence Indianness.

Keywords: *Indianness, Renaissance, William Archer, Culture, Criticism, Defense*

Introduction:

Every nation has superheroes who protect their Culture and civilization from different challenges. The history of India is also full of such protagonists who worked to protect her legacy of her with their perseverance and respective expertise. Sri Aurobindo,

the philosopher, freedom fighter and cosmopolitan, was also a thinker who can assuredly be put into this category. The beauty of Sri Aurobindo's character is that he was a beholder of multiple dispositions who not only balanced the nationalistic and renaissance movement but also contributed to world philosophy altogether. Furthermore, Sri Aurobindo's thoughtful impact on modern India as well on the global thinking scenario may appropriately be abridged beneath into the following directions: His concept of spiritual nationalism (Swaraj) and divinity of the Indian motherland; his exposition of the Divine life; his contribution to the theory of evolution and unique integral methodology. Furthermore, it is also worth noting about him that no matter what we study about him, it is really hard to avoid the impact of all of his integral philosophy. In the upcoming two sections, we will look at such physiognomies of Sri Aurobindo's philosophy that we may use to defend Indian Culture from any sort of opposing contentions and also to enhance her legacy in all sorts of cultural formats.

I

Accusations and Disregard of Indian Culture: An Aurobindian Diagnosis

Before we set the path for our objective, one of the acknowledgements goes to modern philosophical stalwart Prof. Daya Krishna, who, following the insights and intention of Sri Aurobindo, recently invigorated the present paper's central problem and argued that the self-evident claims and criticism about Indian philosophy, including Indian Culture, are legion. He busted many myths about Indian philosophical thought; first and foremost, he targeted the so-called claim that Indian philosophy limits itself to spirituality and otherworldliness only.⁴ As Daya Krishna writes, "...Who does not know that Indian philosophy is spiritual? Who has not been told that this is what specifically distinguishes it from western philosophy and makes it something unique and apart from all the other philosophical traditions of the world? The claim, of course, is never put to the test. In fact, it seems as self-evident as to require no argument or evidence on its behalf. Indian philosophy, however, is not uniquely and distinctively characterized in terms of 'spirituality' alone. Other characterizations are almost as universally current and, on examination, are found to be as mythical as the one regarding spirituality. The other such characterization is in terms of 'authority'. The myths of spirituality and of authority are not the only myths about Indian philosophy..."⁵

Such sort of deleterious connotations about Indian Culture has a long list. Thomas Babington Macaulay advocates that traditional Indian knowledge consists of "false History, false Astronomy, and false Medicine ... in company with a false religion"⁶. Surprisingly, many Indian academicians and so-called 'intellectuals' have also accepted that knowledge from the West is the only real thing. Similarly, Guthrie's conception rejects the Indian thoughts and philosophy included in the History of Philosophy; he writes: "The motives and methods of the Indian schools, and the theological and mystical background of their thought, is so utterly different from those of the Greeks that there is a little profit in pursuing them."⁷ Moreover, who is not aware of Albert Schweitzer's allegations, for instance, "...we know very little about any thought except our own, especially about Indian thought. It is so difficult to become familiar with this because Indian thought in its very nature is so entirely different from our own because of the great part the idea of what is called world and life negation plays in it. Whereas our modern European world-view (*Weltanschauung*), like that of Zarathustra and the Chinese thinkers, is on principle world and life-affirming."⁸

Thinkers quoted above represent the same prejudiced notions, as all relate and limit Indian thoughts, Culture and ethics merely to moral proselytization, mysticism, spiritualism, theology and nihilism (life- negation), and question her very self-reliance. How much truth do such notions tell about Indian Culture? It had been, as noted in the abstract, a philosophical challenge and matter of fact for Sri Aurobindo during his lifetime. The interrogation of whether there has been or is sophistication in India may not be debatable in modern times; for everyone now whose opinion counts, such as philosophers, historians and so on, be acquainted with the presence of a distinct and prodigious civilization unique in its character.⁹ Sri Aurobindo's purpose, along with the last line's motive, was to disclose the imperialist attitude of European towards Indian Culture. Moreover, to show the greater prominence, the divergent meaning and ethos of Indian Culture. Sri Aurobindo also holds a notion that the opposition is not so much between Asia and Europe as between India and the rest of the world. There is a truth behind that dictum, but the cultural opposition of Europe and Asia remains an unabridged factor. Materialism, art and aesthetics are not the monopolies of the West, as

spiritualism is not of India. It is an integral way to look at the human world order and civilization that perhaps was lacking in the words of those who targeted Indian Culture.

While inscription about the defence of Indian Culture, Sri Aurobindo specifically wrote in response to William Archer, who being a rationalist to the core, ascertains Culture and civilization with the alternative philosophy and practice of materialism. Furthermore, it was also the reason that he denied India to be cultured and civilized. He declared India's greatest achievements – the Upanishads, The Epics, Tantra & yoga, the Vedanta, Buddhism, Jainism, Hinduism, ancient Indian art and poetry merely a production of barbarism, "...the vain production of a determinedly ferocious mind."¹⁰ Moreover, Sri Aurobindo also explains how the lack of understanding of William Archer or of the European Imperialists towards the great grand narratives of Indian Culture resulted from the partial comparison of looking at India from western glasses. In the subsequent section, we will look at this point.

II

An Aurobindian Balance of Nationalism and Renaissance: An Inimitable Defense of Indian Culture

One of the exciting things to note here is that the question of Indian Culture, whether it is sophisticated or not, raises a more significant issue and shifts the debate from its narrow meaning to a much larger problem such as: Should the future of humanity be handover to a culture that limits itself to reason and science? Moreover, the problem even further stretches when such particular culture asses other cultures on its own parameters while totally neglecting the uniqueness of others. To be direct, this is the formula European imperialism believed in and is still labouring to bring into some kind of realization. It is the cultural principle of an intelligently mechanical civilization supporting a rational and utilitarian culture. Most of the contemporary of Sri Aurobindo adhered to this philosophy and proclaimed to overcome the clichés of modernity that grabbed Indian consciousness through force, allurements and so on. M. Gandhi, R.N. Tagore, B.G Tialk, K.C Bhattacharyya and many others talked about the same Idea of Swaraj, hearty conjuring the philosophy of Sri Aurobindo.

There are lots of famous things about Indian Culture, and Vedas, along with Upanishads and Gita, are one of them. These texts are not to be considered merely as

sacred resources that are full of religious aura; but also of philosophical in-depth and grand narratives that imbibe the characteristics of the innovative application and sense of wonder, which Plato himself considered as the beginning of philosophy. As he famously quoted, "Philosophy begins at wonder."¹¹ In other words, on the one hand, we have a notion that those who negate the authority of Vedas are atheists (Nastikas); and on the other hand, we have multiple numbers of interpretations of the same texts with an equal amount of criticism from any side (Purvapaksha or Partipaksha). In addition, the beauty of these texts is that we find every possible knowledge and dialectics that the human world order may imagine or require. Nevertheless, some partial understanding of these texts limits them to mere religious practices and fundamentalist authoritarianism, consequently distorting the very image of Vedic philosophy as well as of Indian culture. Essentially, Modern Vedic studies, like Indian Culture, seem peculiarly prone to arouse either violent antipathy or fervent enthusiasm. Both approaches represent their side's extreme, which is, off-course, not a good research approach. Sri Aurobindo, however, transcends both of the category and presents a philosophical picture of the same.

Actually, philosophy (research) is considered a critical discipline that doesn't support the authoritative pursuit as such an approach often leads to a theological mode of thinking instead of philosophy, which is an intrinsic and more universalistic part of human beings. Sri Aurobindo beautifully addresses this age-old and imperialist problem of whether the Vedic corpus deals with religious issues only or has some other aspects that may satisfy the human intellectual and emotional needs via their philosophical and grand narratives essential to beat existential nihilism and imperialistic notions of European scholars including William archer. Religion simply asks for faith, submission and sacrifice, while philosophy and grand narratives (metaphysics) creates a sense of wonder in us. Following this objective, without any positive or negative emotions, Sri Aurobindo's philosophy intends that the hardcore Vedic corpus with certain lacunas provides a holistic way of life which is also an innovative application that modern materialistic and imperialistic world order often miss. In addition, this intellectual mechanism we find in his interpretation of Upanishads is one of a step to defend the Indian Culture.¹²

Sri Aurobindo's work on Vedas and Upanishads critically expounds that these texts ought not to be considered as a collection of hymns and religious invocations; they also tell moral dilemmas, philosophizes about the world order(*Rta*) and are true to the logical and argumentative prosperity already quite evident - asks most critical and philosophical questions. What has not been discussed there logically? Almost every human crisis and wonder has been taken into account to satisfy the intellectual thirst and provide practical solutions. The very creation of the world: is it created by someone or a result of spontaneous emergence, as evolutionist argues, and is there a supreme and omnipotent being that has any explanation for what actually happened? Upanishads are one of the main sources of philosophical explanation and questions, constantly expressing critical doubts on so many metaphysical and ethical issues: As Amartya sen put it, "...who really knows? Who will here proclaim it? Whence was it produced? Whence is this creation? Perhaps it formed itself, or perhaps it did not - the one who looks down on it, in the highest heaven, only he knows - or perhaps he does not know.' These doubts from the second millennium BCE would recur again and again in India's long argumentative history, along with many other questions about epistemology and ethics. They survive side by side with intense religious beliefs and profoundly respectful faith and devotion."¹³

In short, Sri Aurobindo's philosophy and methodology led him to make a detailed study of every cultural antagonist, including the West. However, that overall study or analysis happened very peacefully, much like showing the path to strangers who lack basic facts about their destination. This is what then distinguishes Sri Aurobindo's criticism of the West from westerners' – that it is related to his defence of the values of Indian Culture against the malignant attacks of the western critics. It was born of this urgent need for defence, but then Sri Aurobindo did not, as most others would have done in similar circumstances, take a partisan attitude and distort or sacrifice the truth for that purpose. This becomes obvious from the very fact that his predictions about the West have turned out to be too accurate.

Conclusion:

So how should we assess any culture and its legacy? And how does Sri Aurobindo conclusively defend Indian Culture from negative connotations? One of the parameters comes in the form of human well-being (much more than happiness and pleasure). This is one of a goal that thinkers from all around the world have frequently discussed without any obstructions. Sri Aurobindo, too, discussed this well-being phenomenon concerning the legacy of Indian Culture. He developed, in fact, investigated that in this world, human well-being is one of the most searched terrestrial aims. However, where this phenomenon lies has been a significant matter of concern as some affirm it in sensuality, intellectuality, imagination, and so on. Sri Aurobindo proposes that true well-being subscribes to the philosophy of maintaining a natural harmony of mind, body and spirit and not exclusive pursuit. He boldly claims that "... A Culture is to be valued to the extent to which it has discovered the right key to this harmony and organized its expressive motives and movements. Moreover, a civilization must be judged by the manner in which all its principles, ideas, forms, and ways of living work to bring that harmony out, manage its rhythmic play and secure its continuance or the development of its motives."¹⁴ And if follow the "hermeneutic circle" and apply it to the life works of Sri Aurobindo, we can confidently say that he claims that Indian renaissance is one of an answer for this harmony. Yoga, philosophy, art, and aesthetics had been the central concern of Sri Aurobindo's thinking, which can be attributed to the well-being mentioned above. Sri Aurobindo also knew that One may feel somewhat apologetic today to use the term "logic" in the context of classical Indian philosophy, for "logic" has acquired a definite connotation in modern philosophical phraseology. Nevertheless, he boldly defended the Indian philosophy; consequently, Indian Culture via proposing that logic is all about comprehending the nature of reality systematically. Furthermore, he did not limit his understanding to Indian Culture only; instead emphasized over the cosmopolitan value of human consciousness. This thing is well versed in his philosophy of evolution which culminates all aspects of the human world order, including mind, body and spirit and their respective functions.

End Notes and References:

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2. See- Woodroffe, S. J. G. (2012). *Is India Civilized? Essays on Indian Culture*. United States: HardPress.
3. Ghose, A. (1997). *The Renaissance in India: With a Defense of Indian Culture*. India: Sri Aurobindo Ashram Publication Department. p.23
4. Sri Auribido also had face the same problem and encounter as well that Spirituality is indeed the master-key of the Indian mind; the sense of the infinite is native to it. India saw from the beginning, —and, even in her ages of reason and her age of increasing ignorance, she never lost hold of the insight,—that life cannot be rightly seen in the sole light, cannot be perfectly lived in the sole power of its externalities. She was alive to the greatness of material laws and forces; she had a keen eye for the importance of the physical sciences; she knew how to organize the arts of ordinary life. See- Ibid,p.6
5. Krishna, D. (1996). *Indian Philosophy: A Counter Perspective*, Oxford University Press,p-4
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8. Schweitzer, Albert. (1936). *Indian Thought and Its Development*, H. Holt, , page-1
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दार्शनिक अरविन्द घोष के दर्शन के विविध आयाम

डॉ प्रवीण ठाकुर

दर्शन क्षेत्र में महत्वपूर्ण स्थान रखने वाले विख्यात साधक, योगी, लेखक एवं चिन्तक अरविन्द घोष का जन्म पश्चिम बंगाल के कलकत्ता शहर में 15 अगस्त, 1872 को हुआ। अरविन्द घोष के पिता डॉक्टर कृष्णधन घोष उन्हें उच्च शिक्षा दिला कर उच्च सरकारी पद दिलाना चाहते थे। इसी उद्देश्य से मात्र सात वर्ष की आयु पूर्ण करने पर उन्हें इंग्लैण्ड भेज दिया गया। उन्होंने केवल 18 वर्ष की आयु में ही आई०सी०एस० की परीक्षा उत्तीर्ण कर ली थी। इसके साथ ही उन्होंने अंग्रेजी, जर्मन, फ्रेंच, ग्रीक एवं इतालवी भाषाओं में भी निपुणता प्राप्त कर ली थी। इन्होंने युवा अवस्था में स्वतंत्रता संग्राम में क्रान्तिकारी के रूप में भाग लिया, किन्तु बाद में यह एक योगी बन गये और इन्होंने पांडिचेरी में एक आश्रम भी स्थापित किया। देशभक्ति से प्रेरित युवा अरविन्द घोष ने जानबूझ कर घुड़सवारी की परीक्षा देने से इन्कार कर दिया और राष्ट्र-सेवा करने की ठान ली। इनकी प्रतिभा से बड़ौदा नरेश अत्यधिक प्रभावित हुए और परिणामस्वरूप उन्होंने इन्हें अपनी रियासत में शिक्षा शास्त्री के रूप में नियुक्त कर लिया। बड़ौदा में ये प्राध्यापक, वाइस प्रिंसिपल, निजी सचिव आदि कार्य पूर्ण निष्ठा से करते रहे और इस दौरान हजारों छात्रों को चरित्रवान देशभक्त भी बनाया। सन 1896 से 1905 तक उन्होंने बड़ौदा रियासत में राजस्व अधिकारी से लेकर बड़ौदा कालेज के फ्रेंच अध्यापक और उपाचार्य रहने तक रियासत की सेना में क्रान्तिकारियों को प्रशिक्षण भी दिलाया। हजारों युवकों को उन्होंने क्रान्ति की दीक्षा दी थी।

अरविन्द घोष अपने निजी जीवन में व्यक्तिगत रुपए-पैसे का हिसाब नहीं रखते थे किन्तु राजस्व विभाग में कार्य करते समय उन्होंने जो विश्व की प्रथम आर्थिक विकास योजना बनाई उसका कार्यान्वयन करके बड़ौदा राज्य देशी रियासतों में सर्वश्रेष्ठ बन गए। महाराजा बंबई की वार्षिक औद्योगिक प्रदर्शनी के उदघाटन हेतु आमंत्रित किए जाने लगे थे। लार्ड कर्जन के बंग-भंग की योजना रखने पर सारा देश तिलमिला उठा। बंगाल में इसके विरोध के लिए जब उग्र आन्दोलन हुआ तो अरविन्द घोष ने इसमें सक्रिय रूप से भाग लिया। नेशनल विधि कॉलेज की स्थापना में भी इनका महत्वपूर्ण योगदान रहा। मात्र 75 रुपए मासिक पर इन्होंने वहाँ अध्यापन-कार्य शुरू किया। पैसे की जरूरत होने के बावजूद उन्होंने सदैव दुर्गम मार्ग का चयन किया। अरविन्द घोष जब कलकत्ता आए तो राजा सुबोध मलिक की अट्टालिका में रुके, जहाँ उन्हें जन-साधारण से मिलने में संकोच होता था। परिणामस्वरूप घोष जी सब कुछ भूलाकर 19/8 छक्कू खानसामा गली में आकर रहने लगे। उन्होंने किशोरगंज (वर्तमान में बंगलादेश में) में स्वदेशी आन्दोलन की

शुरुआत कर दी। अब वे केवल धोती, कुर्ता ही पहनते थे। उसके बाद उन्होंने राष्ट्रीय विद्यालय से भी अलग होकर अग्निवर्षी पत्रिका **बन्दे मातरम् (पत्रिका)** का प्रकाशन प्रारम्भ किया।

अरविन्द घोष के अनुसार इस सृष्टि के रचयिता, पालनकर्ता और संहारक ईश्वर ही हैं। जिसे धर्म में ईश्वर कहा जाता है, उसे ही दर्शन में ब्रह्म कहा गया है। ईश्वर सृष्टि का कर्ता, सनातन और सर्वात्मा है। ईश्वर परमपुरुष है, ब्रह्म निर्विकार एवं निराकार है, किन्तु अन्ततः दोनों एक हैं। ईश्वर द्वारा इस जगत के निर्माण की प्रक्रिया का विश्लेषण अरविन्द घोष ने दो प्रकार से की है। विकास की दो विपरीत दिशाएँ हैं-**अवरोहण एवं आरोहण**। ब्रह्म अवरोहण द्वारा अपने को वस्तु जगत में परिवर्तित करता है। इसके सात सोपान हैं- **सत्, चित्त, आनन्द, अतिमानस, मानस, प्राण एवं द्रव्य**। दूसरी प्रक्रिया है- आरोहण। इसमें द्रव्य रूप इस जगत में मनुष्य अपने द्रव्य रूप से आरोहण द्वारा सत् की ओर गतिशील होता है। इसके भी सात चरण हैं - **द्रव्य, प्राण, मानस, अतिमानस, आनन्द, चित्त और सत्**। अरविन्द घोष आत्मा को परमात्मा से इस अर्थ में भिन्न मानते हैं कि आत्मा में परमात्मा के दो गुण- आनन्द और चित्त तो होते हैं पर सत् नहीं। विभिन्न योनियों से होते हुए आत्मा मनुष्य योनि में प्रवेश करती है और आनन्द और चित्त के साथ सर्वोच्च उद्देश्य सत् को प्राप्त करती है। अरविन्द घोष भौतिक एवं आध्यात्मिक दोनों ही तत्त्वों के मूल में ब्रह्म को विद्यमान मानते थे। अतः दोनों ही तरह के ज्ञान के एकात्मकता को जानना ही ज्ञान है। व्यावहारिक दृष्टि से ज्ञान को उन्होंने अन्य भारतीय मनीषियों की तरह दो भागों में बाँटा है- **द्रव्यज्ञान (या अपरा विद्या) एवं आत्म ज्ञान (परा विद्या)**। द्रव्यज्ञान प्रारम्भ है जिसकी परिणति आत्मज्ञान में होनी चाहिए। द्रव्यज्ञान प्राप्त करने का साधन इन्द्रियाँ हैं और आत्मज्ञान प्राप्त करने का साधन अन्तःकरण है। आत्मतत्त्व का ज्ञान योग द्वारा ही संभव है। अरविन्द घोष के अनुसार मानव जीवन का उद्देश्य सत् चित्त एवं आनन्द की प्राप्ति है। इस महान लक्ष्य को गीता में प्रतिपादित कर्मयोग एवं ध्यानयोग द्वारा प्राप्त किया सकता है। संसार से पलायन की जगह निष्काम भाव से कर्म करने से ही सत्, चित्त एवं आनन्द की प्राप्ति की जा सकती है। पर इसके लिए स्वस्थ शरीर, विकार रहित मन एवं संयमित आचार-विचार आवश्यक है। योग के द्वारा मानव अपने शरीर, सोच, विचार एवं कार्य पर नियंत्रण रख उन्हें उचित दिशा में ले जा सकता है।

वेद, उपनिषद् ग्रन्थों आदि पर असंख्य टीकाएं भी लिखीं तथा योग साधना पर निरंतर मौलिक लेखन भी किया। उनका सम्पूर्ण विश्व के दर्शनशास्त्र पर गहन प्रभाव रहा और

उनकी साधना पद्धति के अनुयायी समस्त देशों में विद्यमान हैं। आप कवि और गुरु एक साथ थे। अरविन्द घोष ने भारतीय शिक्षा चिन्तन में भी महत्त्वपूर्ण योगदान दिया। उन्होंने सर्वप्रथम इस मत की पुष्टि की कि मानव सांसारिक जीवन में भी दैवीय शक्ति प्राप्त कर सकता है। वे मानते थे कि मानव भौतिक जीवन व्यतीत करते हुए तथा अन्य मानवों की सेवा करते हुए अपने मानस को 'श्रेष्ठ मानस (super mind)' तथा स्वयं को 'श्रेष्ठ मानव (Superman)' में परिवर्तित कर सकता है। यह सब शिक्षा द्वारा ही संभव है चूंकि शिक्षा का वास्तविक उद्देश्य मानव के बालपन से ही संस्कारजनित व्यवहार उत्पन्न करना है। आज की परिस्थितियों में जब हम अपनी प्राचीन सभ्यता, संस्कृति एवं परम्परा को भूल कर भौतिकवादी सभ्यता का अंधानुकरण कर रहे हैं। अरविन्द घोष का शिक्षा दर्शन हमें सही दिशा की ओर मार्ग-निर्देश करता है। वर्तमान युग में धार्मिक एवं अध्यात्मिक जागृति की नितान्त आवश्यकता है। विद्वान वी.आर.तनेजा अरविन्द घोष के शिक्षा दर्शन पर विचार करते हुए लिखते हैं-"अरविन्द घोष का शिक्षा-दर्शन लक्ष्य की दृष्टि से आदर्शवादी, उपागम की दृष्टि से यथार्थवादी, क्रिया की दृष्टि से प्रयोजनवादी तथा महत्त्वाकांक्षा की दृष्टि से मानवतावादी है। हमें इस दृष्टिकोण को शिक्षा में अपनाना चाहिए।"

अरविन्द घोष के दर्शन का लक्ष्य "उदात्त सत्य का ज्ञान (Realization of the sublime Truth)" रहा है, जो "समग्र जीवन-दृष्टि(Integral view of life)" द्वारा प्राप्त होना संभव है। समग्र जीवन-दृष्टि मानव के ब्रह्म में लीन या एकाकार होने पर विकसित होती है। ईश्वर के प्रति पूर्ण समर्पण द्वारा मानव 'श्रेष्ठ मानव (superman)' बन जाता है, अर्थात् वह सत, रज एवं तम की प्रवृत्ति से ऊपर उठकर ज्ञानी बन जाता है। श्रेष्ठ मानव की स्थिति में व्यक्ति सभी प्राणियों को अपना ही रूप समझता है। जब व्यक्ति शारीरिक, मानसिक तथा आत्मिक दृष्टि से एकाकार हो जाता है तो उसमें दैवीय शक्ति (Devine Power) का प्रादुर्भाव होता है।

समग्र जीवन-दृष्टि की हेतु अरविन्द घोष ने योगाभ्यास पर अधिक बल दिया है। योग द्वारा मानसिक शांति एवं संतोष प्राप्त होता है। अरविन्द घोष की दृष्टि में योग का अर्थ जीवन को त्यागना नहीं है बल्कि दैवीय शक्ति पर विश्वास रखते हुए जीवन की समस्याओं एवं चुनौतियों का साहस से सामना करना है। अरविन्द घोष की दृष्टि में योग कठिन आसन एवं प्राणायाम का अभ्यास करना भी नहीं है बल्कि ईश्वर के प्रति निष्काम भाव से आत्म समर्पण करना तथा मानसिक शिक्षा द्वारा स्वयं को दैवी स्वरूप में परिणित करना है।

अरविन्द घोष मस्तिष्क की अवधारणा को स्पष्ट करते हुए लिखते हैं- “मस्तिष्क के विचार-स्तर चित्त, मनस, बुद्धि तथा अर्न्तज्ञान होते हैं, जिनका क्रमशः विकास होता है। अर्न्तज्ञान में व्यक्ति को अज्ञान से संदेश प्राप्त होते हैं जो ब्रह्म ज्ञान के आरम्भ की परिचायक है।” अरविन्द घोष ने अर्न्तज्ञान को विशेष महत्त्व दिया है। अर्न्तज्ञान द्वारा ही मानवता प्रगति की वर्तमान स्थिति तक पहुँचती है। अतः अरविन्द घोष का कहना है - “शिक्षक को अपने शिष्य की प्रतिभा का नैतिक-कार्य (routine work) द्वारा दमन नहीं करना चाहिए।” वर्तमान शिक्षा पद्धति से अरविन्द घोष का असंतोष इसी कारण था कि उनमें विद्यार्थियों की प्रतिभा के विकास का अवसर नहीं दिया जाता है। शिक्षक को मनोवैज्ञानिक दृष्टि से विद्यार्थियों की प्रतिभा के विकास हेतु उनके प्रति उदार दृष्टिकोण अपनाना चाहिए।

अरविन्द घोष की मस्तिष्क की धारणा की परिणति ‘श्रेष्ठ मानस’ (super mind) की परिकल्पना एवं उसके अस्तित्व में है। श्रेष्ठ मानस चेतना का उच्च स्तर है तथा दैवीय आत्म शक्ति का स्वरूप है। श्रेष्ठमानस की स्थिति तक शनैः शनैः पहुँचना ही शिक्षा का लक्ष्य होना चाहिए। अरविन्द घोष के अनुसार भारतीय प्रतिभा की तीन विशेषताएँ हैं- आत्मज्ञान, सर्जनात्मकता तथा बुद्धिमत्ता (spirituality, creativity and intellectuality)। अरविन्द घोष ने देशवासियों में इन्हीं प्राचीन आध्यात्मिक शक्तियों के विकास करने का संदेश देकर भारतीय पुनर्जागरण करना चाहा है। अरविन्द घोष के शब्दों में-“भारतीय आध्यात्मिक ज्ञान जैसी उत्कृष्ट उपलब्धि उच्च कोटि के अनुशासन के अभाव में संभव नहीं हो सकती जिसमें कि आत्मा व मस्तिष्क की पूर्ण शिक्षा निहित है।” इस प्रकार अरविन्द घोष के दर्शन की चरम परिणति उनके शैक्षिक दर्शन में होती है। वास्तव में यह गागर में सागर भरने जैसा जटिल कार्य है।

शिक्षा के पाठ्यक्रम के विषय में अरविन्द घोष ने अपने विचार इस प्रकार व्यक्त किए हैं- “अनेक विषयों का सतही ज्ञान कराने की अपेक्षा विद्यार्थियों को कुछ चयनित विषयों का ही गहन अध्ययन कराया जाए।” अरविन्द घोष भारतीय इतिहास एवं संस्कृति को पाठ्यक्रम का अभिन्न अंग मानते थे चूँकि उनका विचार था कि प्रत्येक बालक में इतिहास बोध होता है जो परीकथाओं, खेल-खिलौनों के माध्यम से प्रकट होता है। अतः बालकों को अभिरुचि अपने देश के साहित्य एवं इतिहास के प्रति विकसित करनी चाहिए। अरविन्द घोष के अनुसार प्रत्येक व्यक्ति में जिज्ञासा, खोज, विश्लेषण व संश्लेषण करने की प्रवृत्ति होती है। अतः वे विज्ञान को पाठ्यक्रम में स्थान देते थे। विज्ञान द्वारा मानव प्राकृतिक वातावरण को समझता है तथा उसमें वस्तुनिष्ठ बुद्धि के विकास हेतु अनुशासन आता है। मस्तिष्क को प्रधानता देने के कारण अरविन्द घोष पाठ्यक्रम

में मनोविज्ञान विषय को भी सम्मिलित करना चाहते थे जिससे कि 'समग्र जीवन-दृष्टि' विकसित हो सके। इसी उद्देश्य से वे पाठ्यक्रम में दर्शन एवं तर्कशास्त्र को भी स्थान देते थे। पाठ्यक्रम निर्माण के सन्दर्भ में अरविन्द घोष के आधारभूत तीन सिद्धान्त हैं :

- (1) बालक स्वयं सीखता है, अध्यापक उसकी सहायता सुषुप्त शक्तियों के समझने में करता है।
- (2) पाठ्यक्रम बच्चे की विशिष्टताओं को ध्यान में रखकर बनाना चाहिए। यह आत्मानुभूति के महान उद्देश्य को प्राप्त करने के लिए आवश्यक है।
- (3) पाठ्यक्रम निर्माण में वर्तमान से भविष्य तथा समीप से दूर का सिद्धान्त अपनाना चाहिए। शिक्षा 'स्वदेशी' सिद्धान्तों पर आधारित होनी चाहिए। पूर्व तथा पश्चिम के ज्ञान के समन्वय पर अरविन्द घोष जोर देते थे- पर उनका मानना था कि पहले स्वदेशी ज्ञान में विद्यार्थी की नींव मजबूत कर ही पाश्चात्य ज्ञान की शिक्षा दी जानी चाहिए। अरविन्द घोष सच्ची शिक्षा के लक्ष्यों के संबंध में लिखते हैं- **"सच्ची राष्ट्रीय शिक्षा का लक्ष्य और सिद्धान्त निश्चय ही आधुनिक सत्य और ज्ञान की अवहेलना करना नहीं है, बल्कि हमारी नींव को हमारे अपने विश्वास, हमारे अपने मस्तिष्क, हमारी अपनी आत्मा पर आश्रित करना है।"**

अरविन्द घोष ने अपनी सर्वांग विचारधारा के अनुरूप शिक्षा क्रम की एक विशद पंचमुखी योजना प्रस्तुत की। ये पाँच पक्ष हैं- **भौतिक, प्राणिक, मानसिक, अन्तरात्मिक तथा आध्यात्मिक**। ये पाँचों पक्ष उत्तरोत्तर विकास की अवस्थाएँ हैं। साथ ही प्रारम्भ होने के उपरांत प्रत्येक पक्ष का विकास आजीवन होता रहता है।

अरविन्द घोष बालक के बौद्धिक विकास के साथ उसका नैतिक एवं धार्मिक विकास भी करना चाहते थे। उनकी अवधारणा थी-**"मानव की मानसिक प्रवृत्ति नैतिक प्रवृत्ति पर आधारित है। बौद्धिक शिक्षा, जो नैतिक व भावनात्मक प्रगति से रहित हो, मानव के लिए हानिकारक है।"** नैतिक शिक्षा हेतु अरविन्द घोष जी गुरु-परंपरा के पक्षधर थे जिसमें गुरु, शिष्य का मित्र, पथ-प्रदर्शक तथा सहायक हो सकता था। अनुशासन द्वारा ही विद्यार्थियों में अच्छी आदतों का निर्माण हो सकता है। नैतिक शिक्षा **"समाधान विधि(method of suggestion)"** द्वारा दी जानी चाहिए जिसमें गुरु व्यक्तिगत आदर्श जीवन एवं प्राचीन महापुरुषों के उदाहरण द्वारा विद्यार्थियों को नैतिक विकास हेतु उत्प्रेरित करे।

अरविन्द घोष के अनुसार शिक्षा का उद्देश्य शरीर, मस्तिष्क तथा आत्मा का सर्वांगीण विकास करना है। ताकि इनका उपयोग वे स्वयं में निहित दैवीय सत्य को प्राप्त करने में उपकरण के रूप में कर सकें। शिक्षा छात्रों को स्वयं का समग्र रूप से विकास करने में

सहायता प्रदान करती है। वे बालक के शरीर, प्राण, मन, बुद्धि, आत्मा आदि विभिन्न पक्षों के समन्वित विकास पर बल देते हैं। अरविन्द घोष 'एसेज ऑन द गीता' में लिखते हैं-“बालक की शिक्षा उसकी प्रकृति में जो कुछ सर्वोत्तम, सर्वाधिक शक्तिशाली, सर्वाधिक अन्तरंग और जीवन पूर्ण है, उसको अभिव्यक्त करने वाली होनी चाहिए। मानस की क्रिया और विकास जिस साँचे में ढलनी चाहिए, वह उनके अन्तरंग गुण और शक्ति का साँचा है। उसे नई वस्तुएँ अवश्य प्राप्त करनी चाहिए, परन्तु वह उनको सर्वोत्तम रूप से और सबसे अधिक प्राणमय रूप में स्वयं अपने विकास, प्रकार और अन्तरंग शक्ति के आधार पर प्राप्त करेगा।”

अरविन्द घोष का विश्वास था कि मानव की ही तरह प्रत्येक राष्ट्र की भी आत्मा होती है, जो मानव-आत्मा एवं सार्वभौमिक-आत्मा के मध्य की कड़ी है। 20वीं शताब्दी के प्रथम दशक में चल रहे राष्ट्रीय शिक्षा आन्दोलन को अरविन्द घोष ने नेतृत्व प्रदान किया था। अतः वे एक ऐसी राष्ट्रीय शिक्षा पद्धति का विकास करना चाहते थे जो भारतीय संस्कृति एवं परम्पराओं के अनुरूप हों। उनका कहना था- “हम जिस शिक्षा की खोज में हैं, वह एक भारतीय आत्मा और आवश्यकता तथा स्वभाव और संस्कृति के उपयुक्त शिक्षा है, केवल ऐसी शिक्षा नहीं है, जो भूतकाल के प्रति भी आस्था रखती हो, बल्कि भारत की विकासमान आत्मा के प्रति, उसकी भावी आवश्यकताओं के प्रति, उसकी आत्मोत्पत्ति की महानता के प्रति और उसकी शाश्वत आत्मा के प्रति आस्था रखती है।”

अरविन्द घोष बाह्य रूप से विरोधी दिख रहे तत्वों में एक व्यापक सामंजस्य की संभावना देखते थे। उनके विचारों में हम ज्ञान, भक्ति, कर्म का समन्वय, निर्गुण और सगुण का समन्वय, द्वैत और अद्वैत का समन्वय आसानी से देख सकते हैं। अरविन्द घोष शिक्षा के द्वारा सामंजस्य और समन्वय की प्रक्रिया को मानव मात्र के कल्याण के लिए और आगे ले जाना चाहते थे। इस प्रकार से अरविन्द घोष ने शिक्षा के द्वारा व्यक्तित्व के सर्वांगीण और समन्वित विकास पर बल दिया। वे शिक्षा को सौंदर्य पर आधारित करना चाहते थे ताकि सत्य की अनुभूति हो सके। इस प्रकार उनकी शिक्षा का लक्ष्य सत्य, शिव और सुन्दर के समन्वित रूप को प्राप्त करना था।

अरविन्द घोष के अनुसार शिक्षण एक विज्ञान है जिसके द्वारा विद्यार्थियों के व्यवहार में परिवर्तन आना अनिवार्य है। उनके शब्दों में- “वास्तविक शिक्षण का प्रथम सिद्धान्त है कि कुछ भी पढ़ाना संभव नहीं अर्थात् बाहर से शिक्षार्थी के मस्तिष्क पर कोई चीज न थोपी जाये। शिक्षण प्रक्रिया द्वारा शिक्षार्थी के मस्तिष्क की क्रिया को ठीक दिशा देनी चाहिए।” प्रत्येक विद्यार्थी को व्यक्तिगत अभिवृत्ति एवं योग्यता के अनुकूल शिक्षा देनी चाहिए। विद्यार्थी को अपनी प्रवृत्ति अर्थात् "स्वधर्म" के अनुसार विकास के अवसर

मिलने ही चाहिए। अरविन्द घोष 'मानस' अर्थात् मस्तिष्क को छठी ज्ञानेन्द्रिय मानते थे, जिसके विकास पर वे अधिक बल देते थे। विकसित मानस से 'सूक्ष्म दृष्टि' उत्पन्न होती है, जिससे निष्पक्ष दृष्टिकोण विकसित होता है। योग द्वारा 'चित्त शुद्धि' शिक्षण का लक्ष्य होना चाहिए। अरविन्द की दृष्टि में वही शिक्षक प्रभावी शिक्षण कर सकता है, जो उपरोक्त विधि से विद्यार्थी का विकास करे। शिक्षित विद्यार्थियों को ज्ञानेन्द्रियों तथा मस्तिष्क के सही उपयोग द्वारा उनकी पर्यवेक्षण (observation), अवधान (attention), निर्णय तथा स्मरण शक्ति का विकास करने में सहायता करे। शिक्षण बालकों की तर्क शक्ति के विकास द्वारा उनमें अंतर्दृष्टि (intuition) उत्पन्न करे। अरविन्द घोष शिक्षक का महत्व प्रकट करते हुए कहते थे कि- "शिक्षक प्रशिक्षक नहीं है, वह तो सहायक एवं पथप्रदर्शक है। वह केवल ज्ञान ही नहीं देता बल्कि वह ज्ञान प्राप्त करने की दिशा भी दिखलाता है। शिक्षण-पद्धति की उत्कृष्टता उपयुक्त शिक्षक पर ही निर्भर होती है।"

आध्यात्मिक शिक्षा शिक्षा प्रक्रिया का उच्चतम शिखर है। इसके माध्यम से विद्यार्थी सार्वभौम सत्ता के साथ घनिष्ठ सम्बन्ध स्थापित करता है। अरविन्द घोष मातृभाषा के माध्यम से शिक्षा देने के प्रबल पक्षधर थे। उनका मानना था कि विदेशी भाषा के शब्दों का संदर्भ भिन्न होता है अतः विदेशी भाषा का उपयोग विद्यार्थी का ध्यान शिक्षण-तत्त्व से हटाती है और वह एकाग्र होकर शिक्षा ग्रहण नहीं कर पाता है। अरविन्द घोष अन्तर्राष्ट्रीय भाषाओं के कदापि विरोधी भी नहीं थे। वे चाहते थे छात्र राष्ट्रीय भाषाओं के साथ-साथ अन्तर्राष्ट्रीय भाषाओं को अध्ययन, मनन और अनुशीलन करें। विभिन्न विषयों के शाब्दिक ज्ञान के साथ-साथ अरविन्द घोष ने पाठ्यक्रम में विभिन्न क्रियाओं को महत्वपूर्ण स्थान दिया। उन्होंने विद्यालय को समुदाय के सामाजिक-आर्थिक परिवेश से जोड़ने पर बल दिया। वे शिल्प की शिक्षा पर बल देते थे। वे काव्य, कला और संगीत की शिक्षा आवश्यक मानते थे। इन सबसे सृजनात्मकता और कल्पनाशीलता का विकास होता है। अरविन्द घोष विज्ञान की शिक्षा के महत्व को स्वीकार करते हैं। विज्ञान से अन्वेषण, विश्लेषण, संश्लेषण तथा समालोचना की शक्ति का विकास होता है। प्रकृति के विभिन्न जीवों, पादपों एवं पदार्थों के अवलोकन एवं अध्ययन से मानसिक शक्तियों का विकास होता है और संवेदनशीलता बढ़ती है।

इसके साथ ही अरविंद घोष राष्ट्रवादी विचारक भी रहे हैं। उन्होंने "दैवीय/ आध्यात्मिक राष्ट्रवाद" के सिद्धांत का प्रतिपादन किया। अरविंद घोष का मानना था कि राष्ट्रवाद एक राजनीतिक क्रियाकलाप ना होकर मनुष्य का धर्म है। अर्थात् प्रत्येक मनुष्य के जो कर्म हैं वे राष्ट्र के प्रति समर्पित होने चाहिए और उनका पालन एक धर्म के रूप में किया जाना चाहिए। इस धर्म का प्रमुख उपकरण उन्होंने अध्यात्म को माना है।

अरविंद घोष के दर्शन पर वेदांत दर्शन का प्रभाव था, वह किसी भी प्रकार के भेदभाव को नहीं स्वीकारते थे। वे सभी को समान मानते थे तथा इसी के चलते अरविंद घोष ने "उपनिवेशवाद" की खुलकर आलोचना की चूंकि उपनिवेशवाद के अंतर्गत एक देश की सरकार के द्वारा दूसरे देश की जनता के साथ भेदभाव किया जाता है। अतः किसी भी रूप में उपनिवेशवाद स्वीकार करने योग्य नहीं है। चाहे वह आर्थिक उपनिवेश हो या फिर राजनीतिक उपनिवेश हो। अरविंद घोष ने अंतर्राष्ट्रीय राष्ट्रवाद का समर्थन किया। उनका मानना था कि प्रत्येक राष्ट्र के लोगों को अपने राष्ट्र के प्रति समर्पण का भाव रखना चाहिए और जो कर्तव्य राष्ट्र के प्रति हैं, उन्हें प्राथमिकता के साथ पूरा करना चाहिए।

REPORT OF THE PROGRAMME

Short Report of One-Day National Seminar on “Relevance of Philosophy of Nationalism of Sri Aurobindo in Contemporary India”

समकालीन भारत में अरबिंदो के राष्ट्रवाद के दर्शन की प्रासंगिकता पर संगोष्ठी आयोजित

चंडीगढ़, 15 अक्टूबर (राम सिंह बखड़ा) : सेक्टर-46 स्थित पोस्ट ग्रेजुएट गवर्नमेंट कॉलेज के दर्शनशास्त्र विभाग और राजनीति विज्ञान विभाग ने श्री अरबिंदो को 150वाँ जयंती के उपलक्ष्य में भारतीय दार्शनिक अनुसंधान परिषद (आईसीपीआर) द्वारा प्रायोजित समकालीन भारत में श्री अरबिंदो के राष्ट्रवाद के दर्शन की प्रासंगिकता विषय पर एक दिवसीय राष्ट्रीय संगोष्ठी का आयोजन किया। कॉलेज की प्राचार्य डॉ. आभा सुदर्शन ने अतिथियों का स्वागत किया और स्वराज शब्द का उपयोग करने वाले पहले भारतीय राजनीतिक नेता श्री अरबिंदो के दर्शन पर प्रकाश डाला। पंजाब विश्वविद्यालय के राजनीति विज्ञान विभाग की प्रोफेसर पंजा मुखर्जी ने अपने मुख्य भाषण में कहा कि श्री अरबिंदो ने मानवता के भाग्य के संदर्भ में भारतीय राष्ट्र और राष्ट्रवाद को कल्पना की थी। उन्होंने भारत को सर्वोच्च आध्यात्मिक ज्ञान के जीवित



चंडीगढ़ सेक्टर-46 पोस्ट ग्रेजुएट गवर्नमेंट कॉलेज में अध्यापक व प्रिंसिपल भारतीय विधि प्रणाली-समकालीन युग में सामाजिक, आर्थिक और राजनीतिक परिप्रेक्ष्य में न्याय की ओर खोज का विध्यांक जारी करते हुए।

अवतार और मानव जाति को उदात्त आध्यात्मिक उपलब्धियों के भंडार के रूप में देखा।

उद्घाटन सत्र की अध्यक्षता पंजाब विश्वविद्यालय के कालिदास चेयर के पूर्व प्रोफेसर रमाकान्त अंगिरस ने की। प्रोफेसर अंगिरस ने कहा कि श्री अरबिंदो के लिए राष्ट्रवाद का आध्यात्मिक उद्देश्य भारतीय विचार, भारतीय चरित्र, भारतीय धारणाओं,

भारतीय ऊर्जा, भारतीय महानता को पुनर्प्राप्त करना और उन समस्याओं को हल करना है जो भारतीय भावना और भारतीय दृष्टिकोण से दुनिया को परेशान करती हैं। इस अवसर पर भारतीय विधि प्रणाली-समकालीन युग में सामाजिक आर्थिक और राजनीतिक परिप्रेक्ष्य में न्याय की ओर खोज विषय पर एक विशेष अंक का विमोचन किया गया। राजनीति विज्ञान

विभाग के प्रमुख डॉ. जोसो सेन्टी ने उद्घाटन सत्र के लिए धन्यवाद ज्ञापन किया।

पहले तकनीकी सत्र में पंजाब विश्वविद्यालय चंडीगढ़ के दर्शनशास्त्र विभाग की एसोसिएट प्रोफेसर डॉ. शिवानी शर्मा चेयरपर्सन और डीएच कॉलेज सेक्टर-10डी चंडीगढ़ के राजनीति विज्ञान विभाग की अरिस्टेंट प्रोफेसर डॉ. कंवलप्रीत कौर को-चेयरपर्सन थीं। दूसरे तकनीकी सत्र में पंजाब विश्वविद्यालय सेक्टर-14 चंडीगढ़ के दर्शनशास्त्र विभाग के चेयरपर्सन ललन सिंह बघेल चेयरपर्सन और देश भगत युनिवर्सिटी पंजाब के अरिस्टेंट प्रोफेसर (पॉलिटिकल साइंस) डॉ. कृष्ण कुमार रहे। इस अवसर पर कॉलेज के छेन डॉ. राजेश कुमार व उप प्राचार्य डॉ. बलजीत सिंह भी उपस्थित थे। सेमिनार में 100 से अधिक संकाय सदस्यों और छात्रों ने सक्रिय रूप से भाग लिया। संगोष्ठी के संयोजक डॉ. देशराज ने धन्यवाद ज्ञापन किया।

The Department of Philosophy and the Department of Political Science of P.G. Govt. College, Sector-46, Chandigarh organised National Seminar on “Relevance of Philosophy of Nationalism of Sri Aurobindo in Contemporary India” on 14th October, 2022 sponsored by Indian Council of Philosophical Research (ICPR) New Delhi. Dr. Abha Sudarshan, the Principal of Post Graduate Govt. College, Sector-46, Chandigarh welcome the guests. She expressed her views on Sri Aurobindo as the first Indian political leader to use the word “Independence” instead of “Swaraj” and who strongly believed that without political freedom, no real development is possible in India.

The inaugural session was presided over by Prof. Ramakant Angiras, Ex. Professor of Kalidas Chair, Panjab University, Chandigarh. He said nationalism for Sri Aurobindo

had a spiritual aim: to recover Indian thought, Indian character, Indian perceptions, Indian energy, Indian greatness, and to solve the problems that perplex the world in an Indian spirit and from the Indian standpoint. Prof. Pampa Mukherjee, Department of Political Science, Panjab University delivered key-note address. In her address she said that Sri Aurobindo reminds Indians of the Indian vision of nation and nationalism. India's freedom was seen by Sri Aurobindo in this larger context of the destiny of humanity. He saw India as the living embodiment of the highest spiritual knowledge, and the repository of the sublimest spiritual achievements of the human race.

A special issue on "Indian Law System: Searching Towards Justice in Socio-Economic and Political Perspective in Contemporary Era" of Milestone Education Review, Year 13 (1-2) October 2022 was released by the guests. In the end of the inaugural session, Dr. G.C. Sethi, HoD, Political Science delivered his vote of thanks.

In first technical session Dr. Shivani Sharma, Associate Professor, Department of Philosophy, Panjab University, Chandigarh was the chairperson and Dr. Kanwalpreet Kaur, Assistant Professor, Department of Political Science, D.A.V. College, Sector-10 D, Chandigarh co-chaired the session. Total five papers were presented on the socio-political philosophy of Sri Aurobindo in the session.

In second technical session Mr. Lallan Singh Baghel, Chairperson, Department of Philosophy, Panjab University, Sector-14, Chandigarh was the chairperson and Dr. Krishan Kumar, Assistant Professor (Political Science), Desh Bhagat University, Punjab co-chaired the session. Total five papers were presented on the educational and spiritual philosophy of Sri Aurobindo in the session.

Certificates were distributed in the valedictory session by the Principal to the participants of the seminar. Dr. Desh Raj, Convener of the seminar, proposed vote of thanks and pointed out that the present seminar is a significant step to celebrate the 150th birth anniversary of Sri Aurobindo and acquaint us with the basic themes of the philosophy of Sri Aurobindo through the experts. All the research papers and lectures delivered by

the scholars were highly participative and the interaction between the delegates and speakers yielded a fruitful discussion. Dr. Rajesh Kumar (Dean), Dr. Baljit Singh (Vice-Principal) and more than 100 faculty members, and students from college and various other institutions from Chandigarh and outside participated in the seminar.

Dr. Desh Raj Sirswal

Convener of the Seminar

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Instructions to the Contributors

The Society publishes two issues of the journal every year. One issue contains special supplement by the society and second issues contain full-length papers, discussions and comments, book reviews, information on new books and other relevant information. Instructions are given below:

Format of Submission:

The paper should be typewritten preferably in Times New Roman with 12 font size (English) and Kruti Dev (10) with 14 font size (Hindi) in MS-Word 2003 and between 2000 to 3000 words. They should be typed on one side of the paper, double spaced with ample margins. The authors should submit the hard copy along with a CD and a certificate of originality of the paper to be sent to the editorial address.

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All contributions to the Journal, other editorial enquiries and books for review are to be sent to:

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